THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for December, 1917

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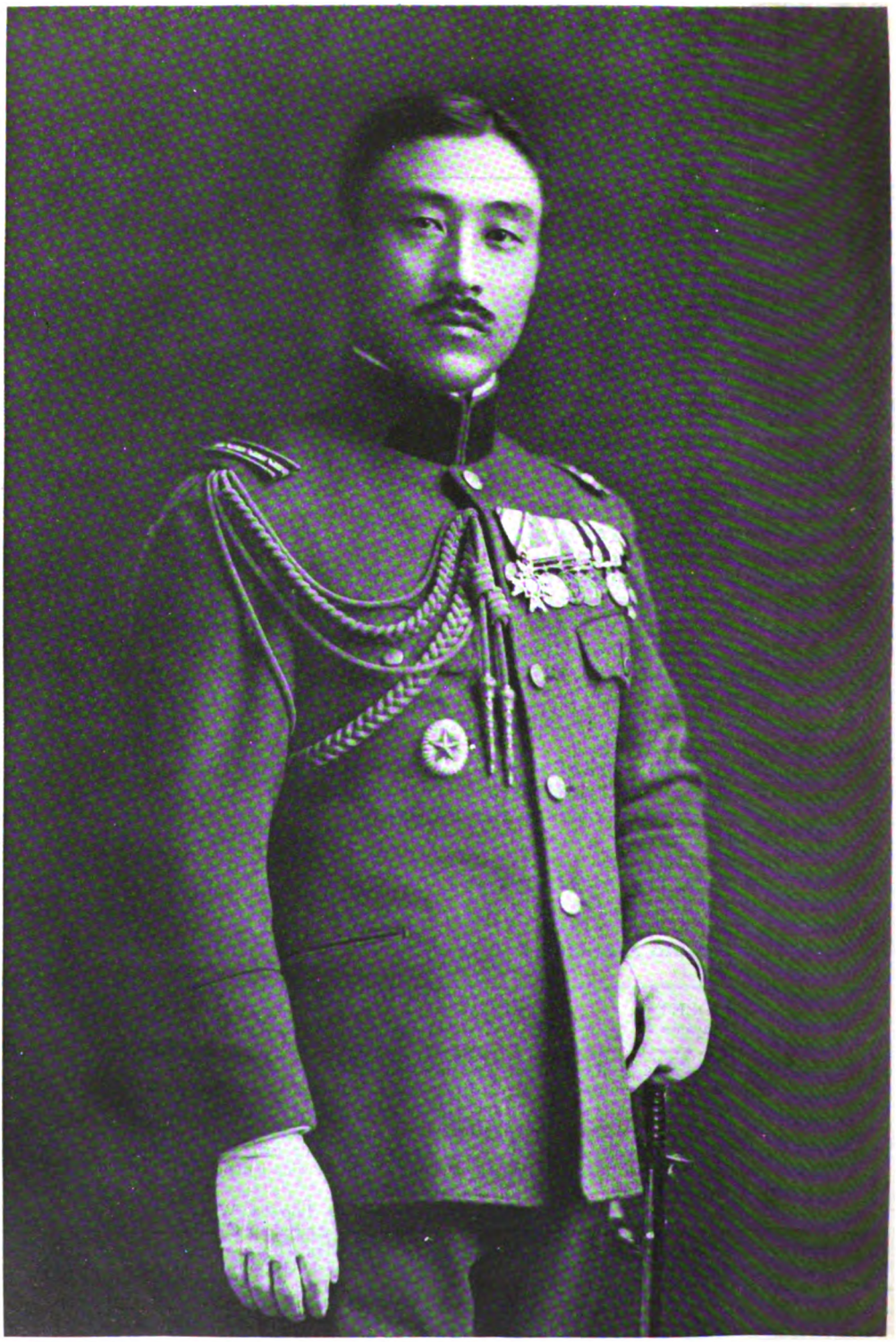

CAPTAIN MARQUIS MAYEDA

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THE JAPAN MAGAZINE

VOLUME EIGHT DECEMBER, 1917 NUMBER EIGHT

THE EUROPEAN WAR

By Captain Marquis MAYEDA

BEING in Europe during the first two years of the great war I had the opportunity of visiting the battle fronts in France, both English and French, under Government order, when I made close inspection of the operations of the various armies after a manner not possible in ordinary times. After seeing so much of war I was glad to arrive back in Japan at the end of 1916. I visited Germany just before the war and was there when the war broke out, so that I saw something of war preparations in that country also. When I compare the conditions prevailing in the warring countries with those in Japan I consider that Japan has much to learn from them. Of course it is not within my province at this time to enter upon a military dissertation regarding the war in Europe and what I saw there. But it may be a matter of some interest to compare the war in Europe with the Russo-Japanese war, so far as such a comparison may justly be made. In this way Japan may learn some valuable lessons for the cultivation of national character.

When Japan entered upon the war with Russia it was thought to be a very great and bold undertaking, and memories of it, especially of its victories, are still vivid in Japan. In that war the number of Japanese soldiers mobilized for action was about 1,100,000, representing about one-twenty-fifth of all the males in the country. But in the present war France has mobilized one-third of all the men of the nation. The longest battle line in the war with Russia was not more than 100 miles, but that of the Italian army alone is over 200 miles, while that of the French army is 450 miles, as far as from Tokyo to Okayama. The largest number of casualties in one day in the Russo-Japanese war was 3,000 when three army divisions participated; but in the battle of the Somme the daily losses of the British army were over 4,000 and of the Germans over 6.000. The whole expenditure of the Russo-Japan campaign was about 2,000,000,000 *yen*, but that of the European war has already aggregated 180 times as much, or some 170,000,000,000 *yen*. These few figures afford some slight

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indication of the enormous difference between our little war and that now going on in Europe.

There has, moreover, been an immense progress in the development of arms since the war with Russia, especially in the employment of big guns. In the war with Russia Japan did not effect much in reducing the Russian fortress until she brought over her big coast-defence guns; and even then they were howitzers of no more than 28 centimeters. In the present war, however, the Germans are using 42 centimeter guns and the French guns of 52 centimeters. Thus in the matters of gun power there is no comparison between the war in Europe and the Russo-Japanese war.

Perhaps the greatest and most important lesson we have to learn from the war in Europe is the necessity of applying scientific and industrial power to military purposes. In the old days victory was sure if soldiers were brave and outnumbered the enemy. But in modern war mental capacity, invention and strategy count for as much as bravery and numbers. The present war is remarkable for the number of ingenious engines of destruction it has brought forth, as well as the utilization of aeroplanes and motors as well as submarines and gas for military purposes. Bravery and spirit are not less important in war than formerly, but the application of science is also very important in modern war. The peoples of Europe are expendingtheir best blood and incalculable sums of money in this war; yet it is not all loss, for the war is eradicating the indolence of the nations and arousing a spirit of selfsacrifice and thrift that did not before reveal itself in a practical way; while the military spirit developed is one that Japan might well envy.

As one of the Allies Japan is also fighting the common enemy with all her strength, especially through her navy which is now engaged in very dangerous and arduous service in the Mediterranean; but geographical distance prevents her taking a more active part in the operations on land. For the same reason the people of Japan are not aroused to the importance of the war to the same extent as people are in Europe. This is a fact much to be regretted.

The United States joined the Allies last April, since which time the people of that country have been aroused to a determined spirit and mighty preparations are under way for the undoing of the enemy. Judging from the American press one of the advantages of that country's participation in the war is the encouragement it will lend to pan-Americanism, and making America the greatest industrial nation in the world by a coöperative mobilization of industry, as well as promoting a national merchant marine and the economic spirit, ending in completion of national armament and defence. Perhaps the most important result of the war on American will be the cultivation of a national spirit and national

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unity that is going on. Being a free and democratic country America has developed the spirit of individualism at the expense of national unity; but the war will teach her people how to act under the supreme power of the State for a common purpose. This spirit of national solidarity and unity that the war is strengthening in the nations of Europe and America is going to prove immensely beneficial to the countries experiencing it, and be some consolation to them for the sacrifices of war.

Japan has long been proud of her national spirit; but even the best metal does not shine so well without polish. National spirit is something that rusts without due attention. It is a question whether our national spirit at present is not in a condition to envy that of the nations of the west. Japan is behind occidental countries in mechanical equipment and power; but her national spirit should be second to none. Japan has long been proud of *Yamato Damashii* (Japan-Spirit) as something unexcelled anywhere in the world; and her people have never been afraid of war. The Japanese spirit is especially good in time of emergency; and in the past it has delivered the nation from many a danger. Our people must not remain satisfied to have their glory all in the past, as that attitude would lead to a supineness of spirit. Japan should not forget that other nations have their national spirit too, and that they are now cultivating it to the highest degree of effectiveness. I would not utter a word in depreciation of our national spirit; but I fear we may not at present be cultivating it and making it shine to the same extent as people are in Europe.

At one time the spirit of Japan was the most conspicuous thing about her as a nation; it was known and praised of all men. All the world feared to challenge it in military offensive. But how does the martial spirit of Japan compare with that now displayed among the belligenerent nations of the present war? It has always been believed that Japan was victorious in the war with Russia solely because of her national spirit. A close study of the battles of the Russo-Japanese war by experts reveals the fact that the offensive power of a Japanese force does not begin to decline until it has suffered a loss of from 7 to 10 per cent; and after a loss of from 30 to 40 per cent there is little offensive power left. But in battle a loss of between 700 and 800 out of every 10,000 is keenly felt; and losses of as many as 4,000 out of 10,000 must be regarded as very severe, and when the loss is over that the case may be considered hopeless. The offensive power and spirit of the Allied forces in Europe, however, have not been inferior to those of the Japanese, and in some cases much superior. In the battle of Verdun the German attacks did not fail until more than 6,000 in 10,000 were lost. This is a greater percentage than ever seen in

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Japan, and we cannot any longer be proud of our preëminence of fighting spirit.

There is no doubt that the French and English have shown an equal if not greater fighting spirit in this war than the Germans. The landing forces at the Dardanelles failed in the strategy but not in their spirit of offensive. Indeed in this war the troops of Europe have displayed a fighting spirit and a general valour unsurpassed in all previous wars; and my only hope is that some way may be found for Japan to show at least a similar spirit so that she may be stimulated to emulate the fighting spirit of Europe.

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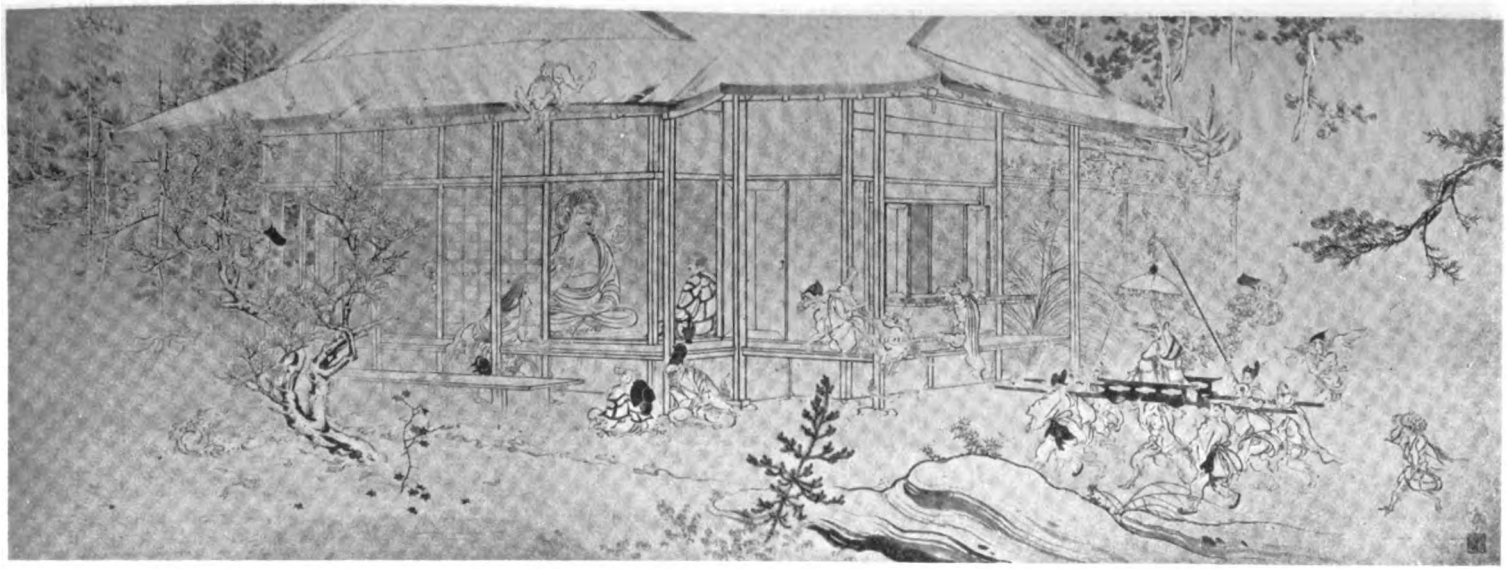
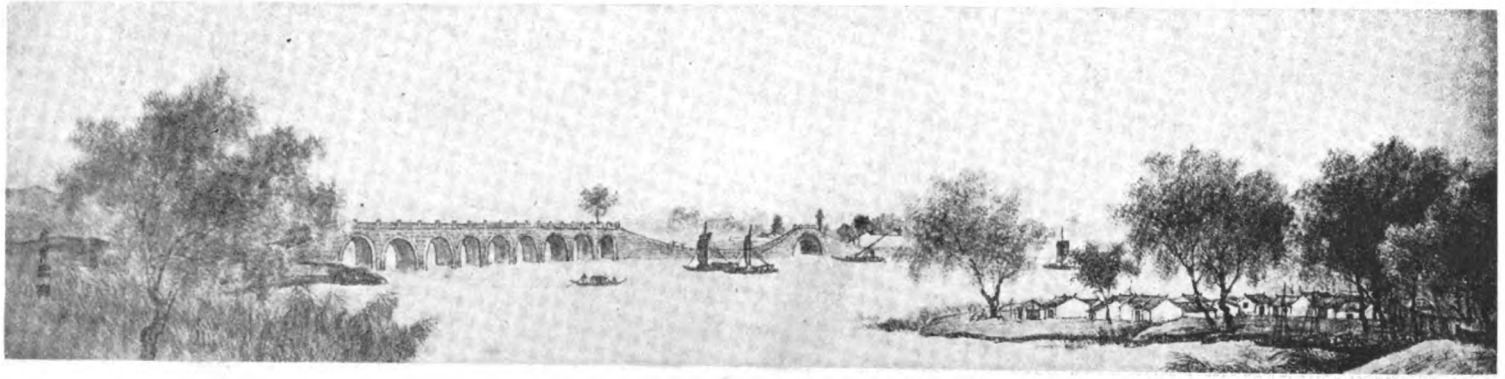


"TEMPTATION," BY SHIMOMURA KANZAN



"A SUMMER DAY IN CHINA," BY TERASAKI KOGYO

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UPPER: "BEFORE THE SHOWER," BY KAWAI GYOKUDO
LOWER: "MERCY FOR THE FALLEN FOE," BY KOBORI TOMONÉ

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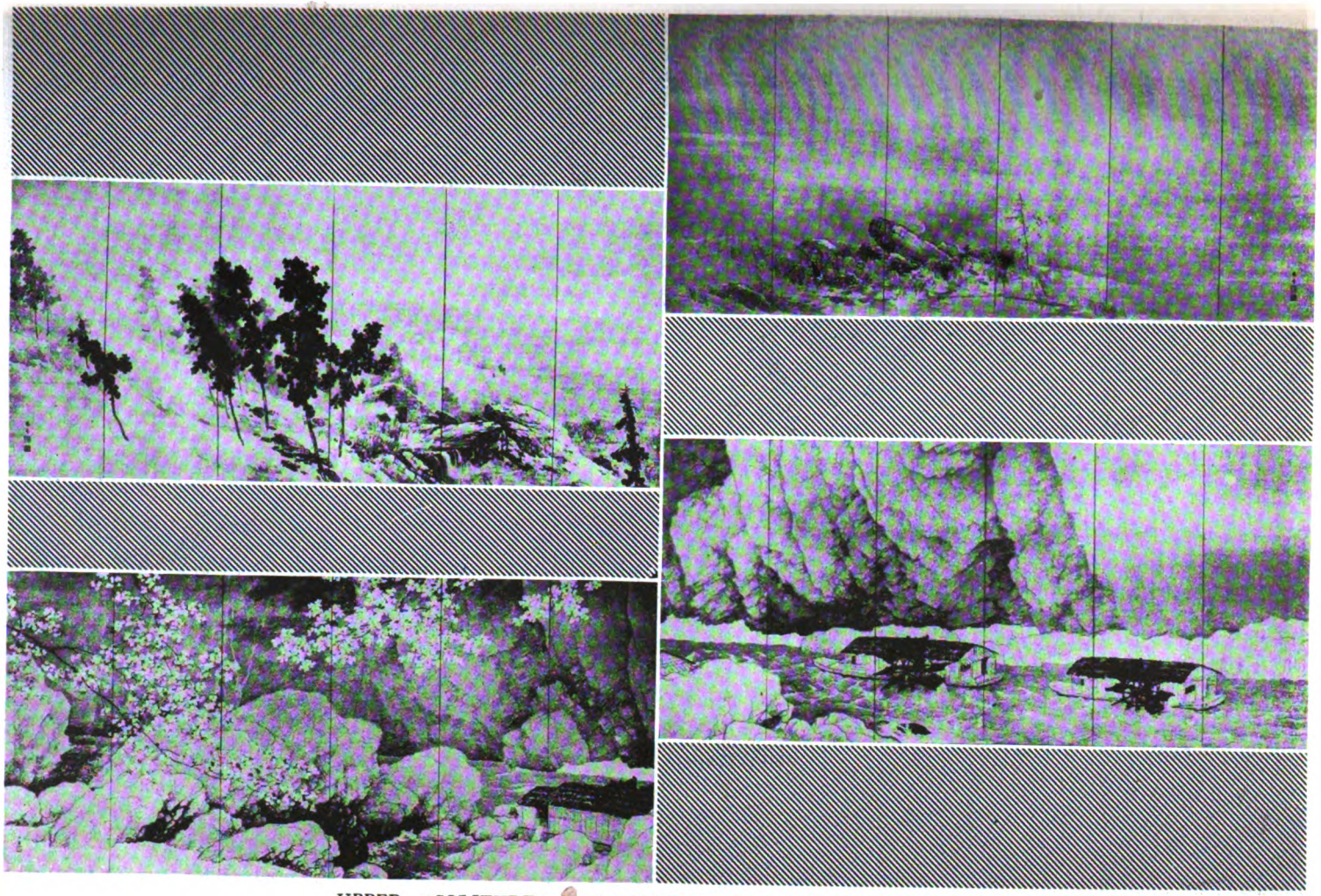

UPPER : "SOLITUDE," TWO SCREENS BY YAMAMOTO SHUNKYO
LOWER : "DEPARTING SPRING," BY KAWAI GYOKUDO

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"THE EMPRESS JINGO," BY KOBORI TOMONÉ
"A PRECIPICE," BY YAMAMOTO SHUNKYO

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IMPERIAL ART COMMISSIONERS

By K. SASAKI

THE Imperial Court has recently appointed twelve artists as new commissioners for the selection of art objects for Imperial purchase, a position so exalted in the realm of art that those receiving the honour are regarded as the foremost artists of the empire. The names of those on whom this unusual distinction has been bestowed are as follows:

Japanese Painting: Kobori Tomone, Terasaki Kogyo, Shimomura Kanzan, Kawai Gyokudo, Yamamoto Shunkyo, and Tomioka Tessai.

Japanese Sculpture: Shinkai Taketaro.

Art Metal Work: Hirata Muneyuki.

Architecture: Sasaki Iwajiro.

Ceramic Art: Suwa Sozan, and Ito Tozan.

It will be interesting to ascertain something of the life and career of each of these artists, and see just why they have been chosen from among so many as the most reliable authorities in their respective spheres of art.

A resumé of the life and work of the famous artist Terasaki Kogyo need not be given here, as it has already appeared in a previous issue of the JAPAN MAGAZINE. He is regarded as one of the leading Tokyo painters and has the largest number of pupils of any artist in the capital. Kobori Tomone is the son of Suto Hitoshi, a painter of the Kano School, and was born in the province of Shimotsuke in 1864. In 1862 he was adopted into the Kobori family and took that name. He has devoted himself chiefly to painting after the manner of the Tosa School, his specialties being historical figures, particularly portraits. He became a professor in the Tokyo School of Fine Art in 1886, and though he left it for a time, he again returned. Kobori has been accorded the noted honour of painting before their Majesties the Empress and the Crown Prince on more than one occasion, and has had pictures accepted for the annual art exhibition of the Department of Education. He is now looked upon as the leading representative of the Tosa School and one of the greatest painters of historical pieces in the empire.

It is looked upon by many as remarkable that Shimomura Kanzan has been selected as an Imperial Art commissioner, as his name has not previously attracted wide notice, being considered a private painter, so to speak; but no doubt the decision of the authorities was based on his mastery of art technique, which is vital in the appraisement of art work. He was born in Tokyo 45 years ago, and is a graduate of the Tokyo School of Fine Art, having studied the Kano

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painters under the famous Hashimoto Gaho. Shimomura's specialty is the painting of birds and flowers, and he also excells in the depiction of human figures. He was one time an instructor in the School of Fine Art. In 1903 he proceeded to Europe for study and resumed his work as instructor in the Academy on his return to Japan. Recently he has been devoting his genius to private work, and acting as a judge at the art exhibitions of the Department of Education. In the dispute of that body with the painters Shimomura separated and joined the *Bijutsu-in*, or Private Art Association, with Yokoyama Taikan and Kimura Buzan, which association now bids fair to rival that of the Department of Education. Shimomura is also important as representing what might be called the new school of Japanese painting.

Kawai Gyokudo is a pupil of Kôno Bairei, like Takeuchi Seiho and Yamamoto Shunkyo of Kyoto. He was born in the prefecture of Aichi in 1873 and studied with Bairei of the Shijo School of painters, and later with Hashimoto Gaho of the Kano School. Kawai is noted for his scenes of bird life, flower pieces and landscapes, taking the gold medal at the Tokyo Industrial Exhibition in 1906. He also has been a judge at the Educational Department's annual exhibition of Fine Art and has also been an instructor at the Tokyo Academy. Kawai has a large number of talented pupils among those who study with him. He was chosen to paint the art decorations on the screens at the Aoyama palace and the piece representing the rising sun with cranes, celebrating the birth of the last child of their Majesties, the Emperor and Empress.

Tomioka Tessai is a painter from Kyoto and most prominent of the artists of the Nanso School. Though now at the age of 82 he is still hale and robust, with as keen an interest in art as ever. Originally he devoted himself to Chinese classics and was noted in calligraphy, but always showed skill with the brush of the painter as well. He has distinguished himself by never accepting orders for art pieces or painting for money; and he is now looked upon as one of the most absolutely impartial judge of fine art.

Among the great painters of Kyoto no name holds a higher place than that of Yamamoto Shunkyo. In youth he was a pupil of Bairei and inclined to the art of the Shijo School, and afterwards he studied under Mori Kansai, a man of noted skill. Yamamoto was born at Otsu in the province of Omi in 1871. Like so many others his best work has been done in landscapes, birds and flowers, for all Japanese arists are preeminently artists of nature. He is an instrutor in the Kyoto Fine Art Institute and has acted as a judge on the Art Committee of the Department of Education.

Shinkai Taketaro was born at Yamagata in 1868 and came up to Tokyo as an art student at the age of nineteen. After serving as an army conscript he devoted himself to sculpture, which art he has followed ever since. In 1900 he proceeded to Germany where he made a special study of classical sculpture; and since his return home he has resided in the capital. Some of the bronze statuary cast from his models are regarded as among the best specimens of recent Japanese art. He is particulary skilful in equestrian statuary. He has acted as one of the hanging committee at the various exhibitions of art given by the

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Department of Education. The art of sculpture has not hitherto been represented on the Commission appointed by the Imperial Court on Fine Art; and the authorities have made a wise choice in naming Shinkai Taketaro as the first sculptor for the honour.

There is no doubt that Hirata Muneyuki is one of the most representative of Japan's modern artists in metal work, the art having been conspicuous in the family for the last seven generations. In selecting the member of a time-honoured house no doubt the authorities believed they were honouring the Art Commission. He has been an instructor in the Academy of Fine Art since 1898, and has also acted as adviser to the Japan Fine Art Association and the Japan Metal Work Association, and has served on the examining committee at every art exhibition hitherto. One of his most distinguished pieces is a longtailed cock six feet in height made for the Imperial palace in 1890. A silver flower vase for presentation to the late Emperor on the occasion of his Majesty's silver wedding was from the hand of Hirata, as well as the steel vase in *repousse* work presented on the same occasion. When the Isé shrine was rebuilt in 1907 Hirata made the gold-copper vessels for the altar; and he also made certain pieces of art for the Throne at the time of Imperial Accession Ceremony. He is the first representative of beaten metal work to sit as a member of the Imperial Commission on Fine Art. Though at the age of 67 Hirata is still young in mind and alive to the interes's of art.

In architectue the name of Sasaki Iwajiro stands high. Born in Kyoto some 65 years ago he made a study of architecture from early youth, being connected with the business of house buiiding. He became an expert draughtsman under Tanaka Heibei, an architect of the old school who constructed the famous Rokkaku-do at Kyoto, and he took further lessons with Kigo Tôsai, noted as a house builder, and joined in the construction of the great Hongwanji temple in 1888, along with his master Tosai. In the summer of 1885 he was brought to Tokyo for the construction of the Imperial palace. He was, moreover, the architect for the erection of the Daigoku-den at Kyoto; and the Miyazaki shrine in Hyuga province as well as the Terukuni shrine of Kagoshima were also built by him. Sasaki was the architect who constructed the famous mansion of Mr. Asano Soichiro in Tokyo. On the occasion of the Ango-Japanese Exhibition he was sent to London to erect the hall in Tokugawa style on the grounds. At present he is busy supervising the construction of the great Zojoji temple at Shiba, Tokyo. Certainly there is no Japanese now living who better respresents the skill of the native architect.

Ito Tozan is one of the most noted modern artist in pottery. Born in Kyoto, the home of fine art, Ito early devoted himself to making fine pieces, having at first been a mere admirer of ceramic work. In 1900 he was awarded the medal of the Green Ribbon in recognition of his superior merit as a potter, and he has also received many such honours at foreign exhibitions. He is now at the ripe age of seventy-four. Suwa Sozan, the colleague of Ito on the Imperial Art Commission, is from Kanazawa, the center of the famous kutani-ware, where he first distinguished himself. He has traveled widely and made himself familiar with the art of faience and pottery generally in all countries, notably that of China, and

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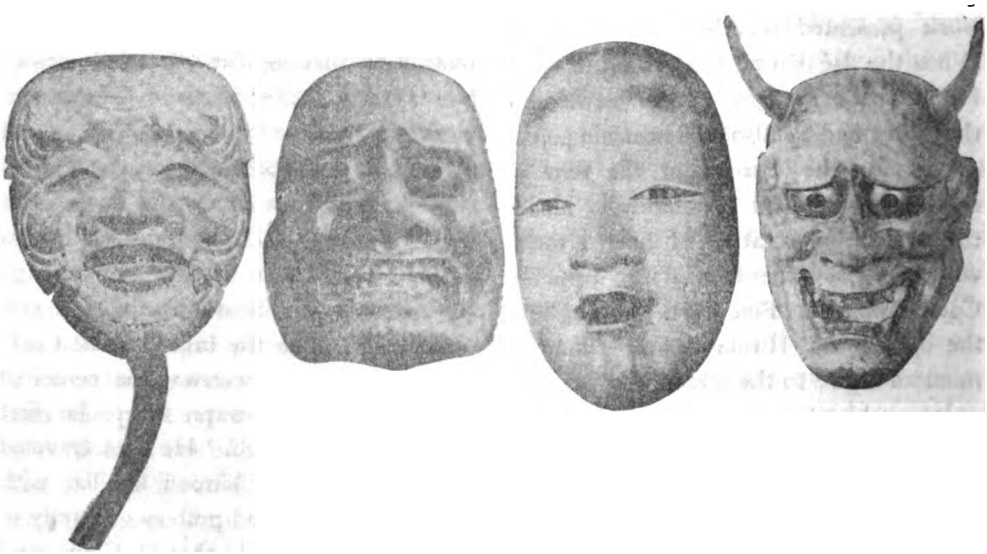
is today probably the most distinguished of living potters in Japan. His work after the manner of Chinese *seiji*-ware is regarded by many as superior to the original. He is 62 years of age and lives in Kyoto.

The custom of establishing and maintaining an Art Commission for the Imperial Court was first observed in 1890 for the purpose of examining the chief pieces of fine art made in Japan and keeping them in the country. By this means the Commission has been used by the Imperial Court to encourage the fine arts and crafts of the nation and to enrich the empire in art possessions. It will be observed that the name composing the Imperial Art Commission are all men of fame and ability, and representative of the great art centers of the country as well as of its various arts.



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1. "MEDITATION," BY SHINKAI TAKETARO. 2. "A NEW RECRUIT
3. & 4. FROM THE LIFE OF SHAKYAMUNI. ALL FROM THE HAND OF SHINKAI

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ANCIENT FRECSO OF ELEVENTH CENTURY
IN THE PHOENIX HALL AT UJI

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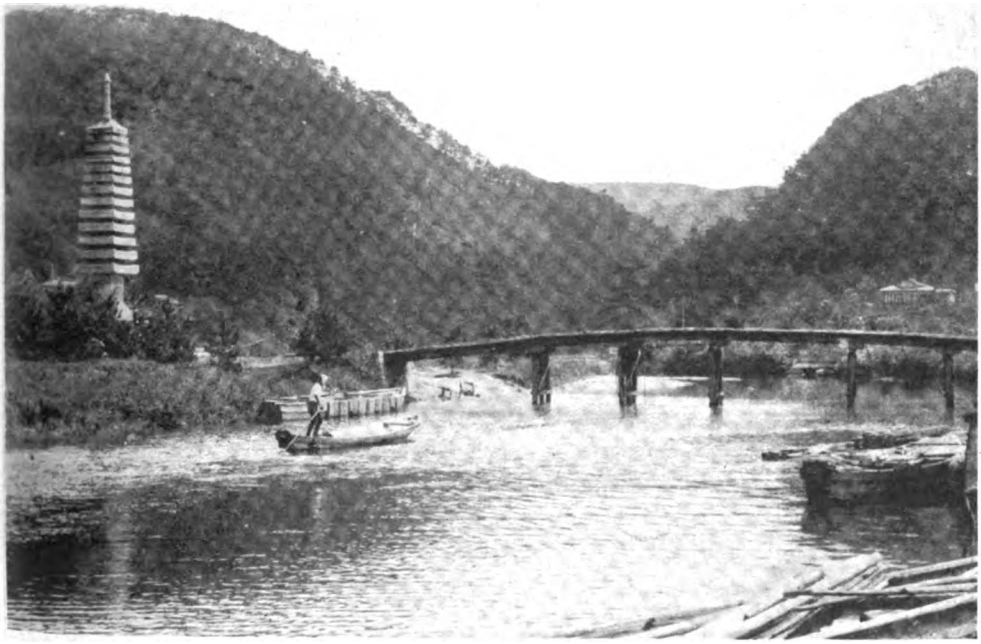
THE PHOENIX HALL AT UJI



RIVER UJI FLOWING PAST THE PEOENIX HALL

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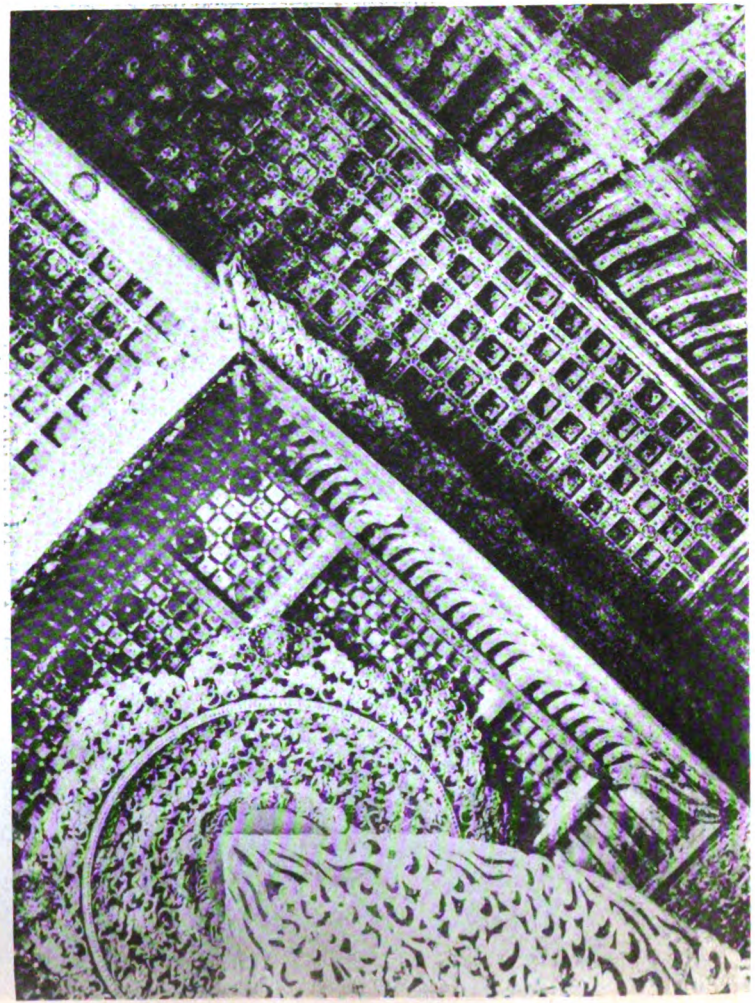
STATUE OF AMIDA AT THE PHOENIX HALL



CEILING OF THE PHOENIX HALL

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THE RIVER UJI AND PHOENIX HALL

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

LYING between Kyoto and Nara is a small but historic village called Uji, only half an hour by electric car or train from the old capital. Situated on either bank of the river of the same name, there are many bridges, of which one is famous, known as Uji-bashi. This bridge was first built by a priest named Dôtô in 646 A. D. in compliance with Imperial order. A monument was later erected there, a portion of which is still to be seen, though some of it is restored; and it bears this inscription: *Teiô-hen-nen-ki*, written by the priest Yeiyû in the 14th century. The monument has been removed to the Hashidera temple near the bridge, and is famous as one of the three oldest monuments in Japan. Through battles and inundations the bridge has many times been destroyed; but the present structure dates from 1578 and measures some 500 feet long. The rails are ornamented with bronze in gem form, the effect being very artistic. The river Uji flows out of Lake Biwa in Omi, and skirting the southern suburbs of Kyoto, protects the old capital from invasion, and then hence to the sea. Many indeed have been the battles that have stained the banks of this ancient stream. Uji bridge, Byodo-in and Majima are sites of old battle grounds, filled with romantic episodes.

One of the most thrilling tales connected with the bridge is that of the famous warriors Kajiwara Kagesuye and Sasaki Takatsuna in the war between Yoshitsuné and Yoshinaka in 1184, when they contended for the honour of being the first to cross the bridge. A representation of this incident adorned the sword furniture of the Japanese warrior for many years, more especially during the Tokugawa period. Visitors to Uji now like to hire a boat and row up the historic stream which flows between lofty hills covered with evergreens, where the song of the native bush-warbler will delight the ear and excite thoughts of old romance. Nothing is to be seen else, save, perhaps, a would-be philosopher in lonely meditation. The philosopher gazes on the peaceful stream, while the fisherman keeps a live fish by his hook to induce others to approach. As one ascends the stream, rapids appear and the scenery grows bolder and more imposing. Beyond a certain limit no boat can go; and then the holiday-maker turns about and drifts pleasantly down to the starting point at the old bridge.

No one with any interest in Japanese history or art or even in things human can leave Uji without making a visit to the Byodo-in temple, which stands on the left bank of the river, having been erected there by Fujiwara-no-Yorimichi in the 11th century. Originally the structure was more pretentious, but now only the phoenix hall remains. This hall is also called the Amida-do, because there the Buddhist messiah, Amida, is enshrined. The main structure is 18 feet square, with wings on the right and left sides. Each transept has a square dome at the end, under which the passage bends toward the front. Behind another passage extends from the main hall. The main roof has

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two phoenixes of bronze on the gables.

On entering the main hall at the north we find a wooden image of Amida Butsu enshrined, the work of the artist Jocho, the most noted wood sculptor of the time. Perhaps the most interesting feature of the interior of the Phoenix Hall is its elaborate decoration. The butsudan, or throne of Buddha, is adorned with mother-of-pearl inlaid; while the ceillng and pillars are profusely ornamented with paint and mother-of-pearl. The interior walls and doors have pictures illustrating the sutra known as *kwan-muryo-ju-kyo*, sometimes called the *Amitāyur-dhyāna-sutra*. These door-and wall-paintings have in many cases almost disappeared, but sufficient of the original remains to give a general idea of the picture and allow an estimate of its art. The pictures certainly remain one of the most perfect examples of the pictorial art of the Fujiwara period, the 11th century. The painting is intended to illustrate the nine different ways by which Buddha delivers men from the life of this world and brings them safely to the land of bliss and purity. It will be remembered that the doctrine of rebirth into the paradise of purity was very popular in the 10th century, under the teaching of the great priest Kuga. At the period when the Byodo-in was erected at Uji this doctrine had a strong hold on the Court circles at Kyoto.

On the back of the image is a fresco painting of great importance. The right upper corner of it is occupied by a beautiful temple with Buddhas on a mountain surrounded by water. In the blue sky angels are flying. The picture is intended to repesent the land of purity. In the left lower corner is painted a temple in which Buddha is preaching, with offerings of food and flowers before the enshrined image. Before the butsudan of the picture is a platform on which a *bugaku* dance is being performed. Nobles in ceremonial dress are seen entering with their attendants through the right and left gates. Pictures of armed escorts are on the temple walls, while outside are seen conveyances for the worshippers. It is probably a depiction of what took place in that day, when great nobles often visited the temple.

The site of the Byodo-in was originally occupied by a villa of Minamoto Tôru, a son of the Emperor Saga. Later it become an Imperial detached palace during the reign of three emperors, and finally became a villa of the noted prime minister, Fujiwara-no-Michinaga, whose son, Yorimichi, used to live there, calling it the Uji-dono. He is reputed to have lived a life of even greater luxury than his father. He finally gave up his villa to Buddha and built the beautiful Phoenix Hall amidst the scenes of his former pleasures to cleanse or consecrate the spot to higher uses. It was a happy thought on his part. The building still remains a monument of the golden age of Japanese art and of the age of luxurious and effeminate ease.

In this period there were two kinds of temple buildings: one on a large scale with many monasteries attached, and the other on a small scale like the Byodo-in, the architecture being modeled after the mansions of the great. The Byodo-in is one of the most perfect examples extant of the smaller form of temple. The builder evidently devoted careful attention to harmonizing art with nature, with fine effect. In front of the temple is a lotus pond; and his idea was to have the form of the temple like a flying phoenix before the pond, the main hall representing the body of the bird; and the transepts with tapering ends were its wings, the passage at the rear of the main hall being the tail. The whole is a marvellous example of architectural symmetry, the work of a master.

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A NOTABLE AUTOBIOGRAPHY

By the Hon. S. HIRAYAMA

(IMPERIAL COURT COUNCILLOR, MEMBER OF THE HOUSE OF PEERS AND PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

III

HAVING finished his course at the Chauncy Hall School, Boston, Baron Kikkawa entered Harvard University in June 1879 when he matriculated, beginning his studies there in the following October. He commenced his new life as an undergraduate with all that buoyancy of spirit that characterizes the youth just beginning a new and greater experince, taking rooms at No. 23 in the Mathews Building. Here he found himself lord of his rooms and their furniture and began to live an independent life. He felt himself no longer a lad but a young gentleman associating with gentlemen.

He says that the four years of his life at Cambridge stand out vividly as the brightest pages of his experience. What he passed through and had to master will be known to all who have any familiarity with the Harvard of that time. He claims that not only his studies but the influence of his academic environment and his communion with the best minds and association with the best class of people, were all calculated to give a young man the best educational advantages possible.

The subjects he took most interest in were History, Economics, International Law, Literature and Languages. He made the common mistake of not seeking advice in his studies until it was too late, so that being left to his own notions his energies were often misdirected. However, the years at Harvard rounded out his education and formed a fitting close to his life in the United States.

After his graduation from Harvard in 1883 Baron Kikkawa sailed for Europe. He traveled through England, Scotland, Holland, Germany, Switzerland, France, Italy and then took the steamer from Brindisi for home, arriving in Japan in December the same year.

Once more at home he felt very much a stranger. He could still speak his native tongue, but had forgotten how to read it. He knew nothing of his native province save what he had heard in boyhood and now quite forgotten. But he had the advantage of being able to take up the study of his native language

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and country not as a foreigner but as a Japanese. First he visited Iwakuni and then came back to Tokyo, where he entered with vim into the study of Chinese classics and the national literature. Count Inouye, then Minister of Foreign Affairs, invited the young graduate to accept service in the Foreign Office; which offer he at first declined, thinking it would oblige him to go abroad again and thus deprive him of the chance to get better acquainted with his own country. He wanted to remain at home and live the life of a scholar. Count Inouye, however, finally prevailed on him to enter the Foreign Office, from which time the great man was his constant adviser, benefactor and friend.

Entering the Foreign Office in the autumn of 1884 Baron Kikkawa found the Foreign Minister setting out on a tour of Yamaguchi *ken* and accompanied him. While on the journey they heard of an attack on the Japanese Legation in Korea and hastened back to Tokyo, when both set out for the Hermit Kingdom to see what it all meant.

The young Foreign Office official was now beginning to awake from the dreams of school and college life to face life in earnest. The world was beginning to prove a bit different from what he expected. His present experience formed so violent a contract to that in America that he hardly knew how to face the question; and the life of books and study was so vastly different from the world as he was beginning to find it. He now had to give up the regular habits and hours he had honoured at school and college, and spend long hours waiting on the convenience of his superiors as well as the drudgery of office routine; which appeared to be doing nothing in particular. The change from the sober, useful life in America to the inane and frivolous life of official society, from the earnest precepts of good books to the shallow talk of world men, was not at all to the young man's taste.

As his children may have to undergo a similar experience Baron Kikkawa advises them to recognize the necessary facts at once, make up their minds to make the best of the situation and to plunge without hesitation into what the circumstances demand. They are never to be discouraged if they have to do what seems beneath their position or ability. To climb high they must be content to begin low; the highest step cannot be reached without taking the lowest one first. Be careful at the same time to avoid temptation; beware of bad friends; be always industrious; keep life sober, pure and honest. Man has but one body and one life; and the follies of youth cannot be made good in after years. He recommends his children to read a book entitled "Getting on in the World," by Mathews, which they will find in his library.

After becoming more accustomed to the routine of the Foreign Office Baron

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Kikkawa rather enjoyed his life there, always managing to keep himself fairly busy. After the work of revising the foreign treaties was commenced he was placed in the Bureau of Revision. But the conferences did not progress very fast and the work had to be postponed indefinitely. Then the young official was suddenly appointed to the position of 2nd Secretary to the Japanese Legation in Berlin. Viscount Aoki, then vice-minister of Foreign Affairs, treated him with much kindness at this time as well as throughout his career at the Foreign Office.

He sailed from Yokohama in November, 1886, with several distinguished Japanese officials proceeding to Legations in Europe, and duly arrived at Marseilles. Reaching Berlin in winter he found his knowledge of German quite insufficient, notwithstanding his study of the language in America, and so began to take private lessons, though often interrupted by social functions. To do anything at the language he had to rise early and study late, his health fortunately permitting this course. These were the days of Bismarck and von Moltke and life at the German capital was most interesting. He saw the death of the old Emperor and the accession to the Throne of William the Second. But his inclination was toward study rather them politics, grudging the time spent at the Legation as taken from his books. In 1890 he resigned and went for study to Heidelberg, that university being selected because it had few of his countrymen as students. The other German universities had many Japanese students, and he feared if he went among them his studies would be much interrupted. He liked Heidelberg, with its fascinating old castles, its picturesque situation and its English society. While thus enjoying life at the university again a telegram arrived saying that the manager of the family estates, Shimo, was dead. He at once made preparations to return home. At this time, the autobiography comments, he regretted having resigned from the Legation, since had he been in Government service, he would not have been expected to return home. From which he advises his children always to consider well before taking a decisive step, and never to act on the impulse of the moment, always asking the advice of elders.

On arriving in Japan once more Baron Kikkawa found his friend Count Inouye out of office and devoting his leisure to drafting a family law for Prince Mori, his idea being to have the family retire to Yamaguchi. Baron Kikkawa now began to see the need of a house-law for his own family and set about drawing one up, with the assistance of friends. At this time he could have re-entered the Foreign Office but could not make up his mind to it. At last he entered the the House of Peers instead. In 1892 he decided to marry, and soon a family of children began to come.

The autobiography goes on to speak of the wisdom of great families having

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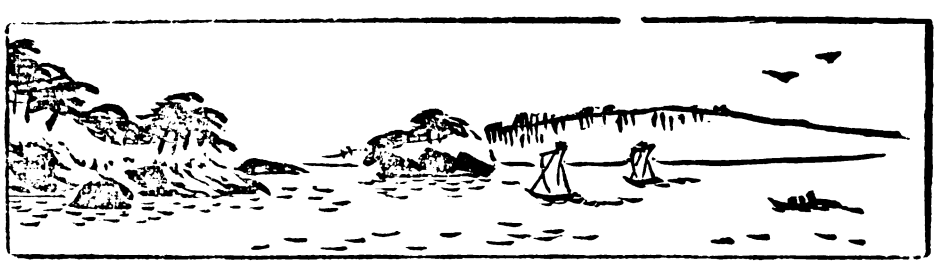
their seat in the country for the stability of the rural sections of the population. The city does not properly represent the nation, as it is subject to constant change and everything is transient. Neighbours scarcely know each other, and no kindly feeling is cultivated. In the country friendships are long and permanent and so are wholesome and sound. The old families and the old neighbours all know each other well and so society becomes well established and moral. This may be seen in the influence the great county families have had in England, acting as guides and companions to the common people. Only by being examples in this way to the nation can the great families justify their existence. The Revolution in Japan drove the great families to the capital, which is not good for the country. By this Baron Kikkawa did not mean the individuals of the family, but the family *homestead* should be in the country. The aim of a family should be to perpetuate its character and great deels rather than its land and property. The past should be respected without degenerating into effeminate worship of it. The chief benefit of the family system in Japan is that it should lead the descendants to emulate the virtues of their ancestors. Rank, like wealth, is justified only by the worthy use of it. He enjoins on his children the duty of not making wealth, but the wise use of it, their aim in life. Thus this notable autobiography closes with apt regulations and advice as to how the family name is to be guarded by the conduct of his children and the family property administered for the benefit of each member of the family and the public good.



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THE JINNO SEITOKI

By F. YAMAZAKI

THE book called Jinno Seitoki was written by Kitabataké Chikafusa at the beginning of the 14th century. The author had an interesting character and history. He was the son of Kitabataké Moroshigé, and a scion of the Genji family which had descended from the Emperor Murakami. Accepting service early in the Imperial Court the young man was soon promoted, and in 1323 was raised to the rank of Dainagon and make tutor to the Imperial Prince Sera. The Prince died in 1330 and Chikafusa took it so to heart that he retired from the service of the Court and forsook the world. He had seen service under five Emperors and was very popular, so that his retirement was much regretted by all.

The political situation was such, however, that Chikafusa was obliged to come out of his seclusion. The Emperor Godaigo, who attempted to overthrow the Hojo ascendancy, was exiled to the Island of Oki, but subsequently returned and with the assistance of the famous loyalist, Kusunoki Masashigé succeeded in putting an end to the Hojo régime. Then it was that the Emperor, feeling the need of a veteran statesman, summoned Chikafusa back to the Imperial Court. His son Aki-iye was appointed governor of the province of Mutsu and subjugated the Ou regions under command of the Imperial Prince Yoshinaga. Chikafusa acted as adviser to his son in the management of the province and then returned to Kyoto.

In 1336 Ashikaga Takauji rebelled and made an attack on the capital, and the Emperor had to flee to Mount Hiyei, accompanied by Chikafusa. Owing to the attitude of the Ashikaga family the Emperor was obliged to remain at Yoshino in the province of Yamato for some time.

At this time the third son of Chikafusa was endeavoring to bring the Ou district completely under the Imperial régime and Chikafusa went thither to assist him, but the ship in which he sailed was driven ashore on the coast of Hitachi. There he gathered to his side the powerful families and took a brave stand against the Ashikaga interests.

When the Emperor Godaigo passed away and was succeeded by the Emperor Murakami the Ashikaga family set up another Emperor named Komyo to represent their interests and to lend Imperial colour to their position. This came to be called the Northern Dynasty and the other the Southern Dynasty, the former its capital at Kyoto and the latter at Yoshino.

Chikafusa was now besieged in Oda castle by the armies of Ashikaga, and sought refuge at Seki castle. From there he sent messengers to Yuki Chikatomo of that neighbourhood to come to the side of the Imperialists, pointing out the duties of loyalty, but Yuki refused to heed the advice. There was then nothing for

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Chikafusa to do but get back to Yoshino as quickly as he could. On arriving there his services were rewarded by his being appointed to the highest Court rank, which was equal to that of an Imperial Prince. He passed away in 1354 at a ripe old age and full of honour.

Just at what time he composed the Jinno Seitôki is not known, though it was assuredly in the reign of the Emperor Murakami. Chikafusa extremely regretted the ceremony of Accession to the Throne to be carried out at Yoshino in so poor a way and he wrote the book in protest against the disloyalty and degeneration of the age.

The volume sets out with an explanation of the foundation of the empire and shows that no one can be the legitimate emperor of Japan save a descendant of Amaterasu Omikami in possession of the three sacred treasures. As the Northern Dynasty did not possess the three sacred treaure Chikafusa held the Southern Dynasty alone to be legitimate, and so he cautioned posterity not to be led astray by confused ideas as to the circumstances.

There is a lengthy but simple recital of facts regarding past emperors, showing short shrift to all traitors, the main idea being to show the treason of the Ashikaga family. The book is written with great spirit and the traitors can only have read it with shame. The following passage translated from the original text will show how he argued as to obligations of loyalty:

"It is an eminently proper obligation for the people of Japan always to be loyal to their sovereign and ever ready to die for him; and they should never consider loyalty to the state as taking precedence to loyalty to the Emperor. No one is to expect or claim any reward for his loyalty. This must be so even with men of great merit, and therefore it should be especially so with those who have no particular merit; and any contravention of this principle will but endanger oneself and family in the end. Up to the time of the middle ages warriors belonged to the Imperial Court and not to local families however powerful; and it was only by force of circumstances that such powerful families as the Taira and the Minamoto arose in separate camps. But in recent years the powerful families have separated in clans and factions and thus brought about the present warlike conditions. The custom now is for persons of merit to demand the whole country in return for their service; and some are not satisfied even if they have half the country. This may seem to be a joke, of course, but it is the logical conclusion of the present policy, and shows the degeneration of the time. Japan, which is ruled by the Emperor, is of limited area. If the country is apportioned out among an unlimited number of powerful families what will be the result? Give a province to the jurisdiction of each noble lord or military commander and there is only enough for sixty-six: not at all enough to go around! And suppose we grant them the privilege of ruling district, of these there are only 594; but after these have been filled with ambitious heroes there will be many heroes left out of consideration; for the country is full of them. And if all the country be thus allotted to the warriors where will the Emperor be and what will his Majesty rule? Thus the present desire of the warrior and great families is altogether absurd!

"When the founder of the Han Dynasty brought China under his sway he gave

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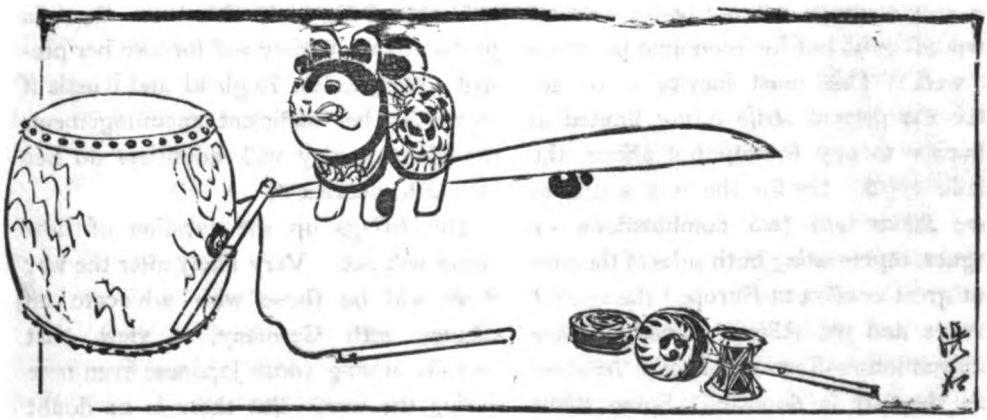
the many distinguished military commanders who rendered him great service, the greater provinces to rule over; but Choryo, a famous staff officer, found that he had only a small province for his jurisdiction. The generals were indignant at this and acted with great arrogance, at last being ruined by the Emperor and losing their provinces; but Choryo, in his small province, lived in peace. The military families of Japan should ponder this circumstance. When Fujiwara Yasuhira was chastised by Yoritomo, Hatakeyama Shigetada distinguished himself as a great general in the battle, and for this he could have asked for the greatest of the fifty-four districts in the gift of his master; but he wanted only the little district of Nagaoka. It was indeed a wise choice. This occurred but a short time ago; but our present daimyo are ever eager to secure control of larger territories; which is profoundly to be regretted! How the world has changed!"

From the above extract it will be seen that Chikafusa was quite outspoken in his condemnation of the greedy warriors who supported the Northern Dynasty just to obtain the spoils of war without regard to the interest of the Imperial House and the empire. He was not great with the sword but he was mighty with the pen. The attitude of Chikafusa toward the Imperial House shows the true spirit of loyalty as understood by the Japanese. Indeed it may be regarded as a model for the loyalty of all nations. Those who desire to understand the nature of real loyalty should read the Jinno Seitoki. The work is all the more valuable as having been written many centuries ago and coming from the heart of the writer without aid from books.



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JAPAN'S POLICY AFTER THE WAR

By ARATA NINAGAWA, LL.D.
(FORMERLY PROFESSOR IN THE DOSHISHA UNIVERSITY)

WHAT policy Japan will pursue after the war is one of the most important questions that has to be settled, and the problem is now occupying the serious attention of the authorities. It is a question that has to be settled before the conclusion of the war, or else the nation will be at a loss to know how to act when the time comes. It is a matter about which a scholar may venture an opinion and be at liberty to indulge in a little speculative discussion.

From the trend of diplomacy for the past few years it looks as if the nations after the war will be obliged to divide into two leagues or unions confronting each other. In future, alliances will not be between two units, such as those forming the Anglo-Japanese Alliance, but combinations of various countries; and the combinations will not be for political purposes only, but for economic purposes as well. This must inevitable be so, since the present strife is not limited in influence to any locality but affects the whole world. So for the war seems to have fallen into two combinations or leagues, representing both sides of the present great conflict in Europe: the central Powers and the Allies. Whether these combinations will remain exactly the same after the war is doubtful. Some think the present composition of the Allies is likely to change, while others regard the present formation of the Central Powers as more likely to change, especially if the Germans fail, as they surely will. Whether any change takes place in the present alignment of the nations depends a good deal on what is done to cause such a change; but if things are allowed to take their natural course it is probable that no radical change will be experienced, at least for some time after the war. For the present it is sufficient to say that neither side can afford to change much; they must hold together if they desire to stand, or separate and fall. America will esteem it a policy of supreme importance to keep friendly with England and France; while Russia will cherise a similar precaution and fight shy of German advances. But it is probable that Turkey will forsake her present colleagues for England and Russia if they offer her sufficient encouragement, though Germany will doubtless do her utmost to prevent it.

This brings up the question of how Japan will act. Very likely after the war there will be those who advocate an alliance with Germany, a view that prevails among some Japanese even now during the war. But there is no doubt

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in any rational mind that it is best for Japan to hold to her present Alliance with England and the retain the friendship of the Allies, even for economic reasons and China's sake, if for no other. This I firmly believe to be her best policy.

Some regard the Anglo-Japanese Alliance as the diplomatic pivot, and think that Japan's relations with other countries a matter of indifference. If she maintains her Alliance with Britain she can afford to separate from others or not, as she likes. This is an antequated view, however; for the world-situation to-day demands that nations shall be members of powerful combinations or leagues and not depend on an alliance with any single unit. Of course Japan should remain in her friendly alliance with England as long as possible, but she must see to it that she is equally friendly with France, Italy, Russia and America as well. This should be done by agreement or some other means, so that there may be no doubt in case of emergency. International friendship cannot stand on treaty alone; there must be a real mutual understanding. We find Italy fighting her old allies because her relations with them were merely on paper and not real. The present is the best time to consider and make provision for such relations, as race-prejudice is at it lowest ebb owing to the assistance the white races have received from other races in this war. To suggest, as some do, that after the war the white races will seek to oppress the other colours more than ever, is uncalled for and only calculated to tempt the ill-will of the white races. We are on friendly terms with the white races now, and there is no good reason why these terms should not be made permanent by wise and humane undertakings on both sides. This can best be done by forming a league of nations composed of both yellow and white races. It is much safer for Japan to have many friends than only one. It must be our policy, therefore, to form intimate combinations consisting of our friends and thus safeguard our international position.

A few narrow-minded Japanese are interested only in Chinese questions and allow race-prejudice to make them indifferent to our relations with the white races. Some of these even go so far as to aver that it is impossible for Japan to retain the friendship of the white races and to work in coöperation with them. Such an argument cannot be regarded as the calm and deliberate judgement of intelligence and wisdom. Why should Japan risk her friendship and safety by antagonizing western nations, even for the sake of China? It is indeed well for Japan to seek a solution of Chinese problems in coöperation with her occidental friends, seeing to it always that she is the prime mover in all important proposals respecting China; but we must follow this policy with great caution and unselfish interest.

The great war is proving to us the inadequateness of our present defences. Japan must be able to throw a million troops into the field on short notice, and she must have a stronger navy, so that she may be always ready for any move made by Austria and Germany. In enforcing the laws as to conscription Japan is not doing nearly so much as France. In theory we hold that all the nation should be soldiers but we are not putting our theory fully into practice, as France is. This does not mean that we wish to settle every question by military force; only the most unintelligent persons would think of

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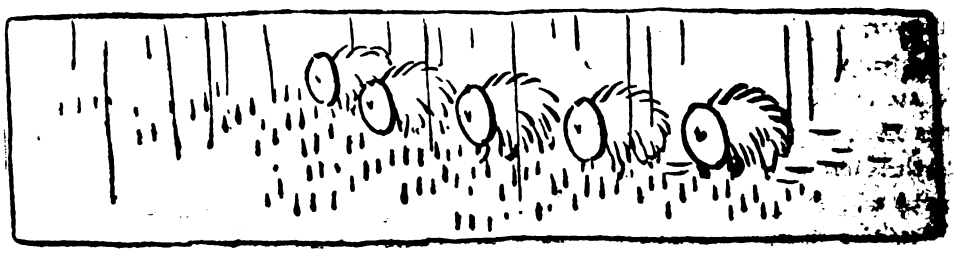
trying that. Nevertheless a strong army and navy are essential to the maintenance of national power and prestige in this world; and Japan should see to it that after the war she is as strong as any or all of her potential enemies. Thus will her fundamental policy be fixed.

The best way to extend our influence and preserve friendship with the friendly Powers is to allow greater freedom of immigration to foreign lands to show who we are, and also to expand our manufactures and foreign trade generally, especially to America and China. This will be furthered by development of marine transporation to new places and the establishment of financial institutions in foreign lands, as well as by the minute investigation of economic conditions and the relation between supply and demand abroad.

By expansion of marine transportation and the establishment of banks and economic investigation offices both England and Germany have expanded greatly in the past; while Italy has pursued a policy of agricultural immigration and France one of investments abroad, for purposes of national expansion. There is no reason why Japan cannot profit by the examples of these nations, since she also is a maritime empire. It is absolutely essential that the people of Japan should find openings for immigration in the Orient, the South Seas, Africa, the Americas and Australia. In these lands banking houses should be established to afford financial accommodation to Japanese. In this way we promote the development of these countries as well as our own good, without any spirit of aggressiveness. The world was created for the world's peoples and not for any one race; and no part of it can be limited to any one race, whether yellow or white! The Yamato race has the same right to go to any part of the world that any other race has!



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HOUSES WRECKED BY THE TYPHOON

A STREET IN TOKYO AFTER THE TYPHOON

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PACKAGES OF MONEY GIVEN TO TYPHOON SUFFERERS BY H. I. M. THE EMPEROR

A RICE LINE AFTER THE TYPHOON

GIFTS SENT FOR SUFFERERS

POLICE SUPPLYING FOOD TO HOMELESS

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THE TERRORS OF A TYPHOON

By Y. SHIMA

WHEN the Tokyo Meteorological Station issued a warning on September 30th that a typhoon was approaching from the south-west the citizens of the Japanese capital had little idea of what they were in for. The vast majority of the city's crowded population merely supposed that a high wind with heavy rain might be expected, as is usual every autumn in the Far East. This typhoon is periodic in Japan, rising in the Philippines and sweeping northward at high pressure and at a velocity sometimes as great as 70 miles an hour; but the wind and the heavy rain that always accompanies it do not always cause such devastation as the calamity of last September.

As Tokyo people retired to rest on that fatal night the rain was falling, as it had been doing on all day, but about 9 p.m. the wind was noticed to be rising with suspicious gusts every now and then that gave even stout buildings a rude jerk and caused a shiver in one's frame. By midnight a furious hurricane was blowing, the rain coming against the windows like buck-shot and the houses rocking and swaying as though the next blast would undo them. By 3 a.m. the wind was at its height and the cottages of the poor were tumbling over their heads and killing them in various parts of the city. The maximum of velocity lasted but an hour but in that time thouands of houses were demolished and hundreds of people killed throughout the city. No typhoon in the memory of any one now living has ever wrought such havoc upon the population of Japan. Even those in strong foreign-built house sat up all night, the roof rocking over their heads and the rain streaming down through the ceiling where tiles were blown off, expecting, every move of the house to be its last. Here and there windows burst out with a sudden explosion as in a cyclone, and shutters and roofs were lifted into the air and disappeared.

Next morning the city presented a dreadful appearance. The streets and parks were littered with fallen trees and wrecked houses. Electric posts and wires lay here and there and a tangled mass, with millions of pieces of broken tiles scattered everywhere, Hardly a wall or fence in the metropolis was left standing. Ancient pines that had stood

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the strain of typhoons through more than a hundred years were now laid low, some of them broken off as by gunshell. Every structure in the way of a shed was lifted bodily and removed elsewhere, including a large warehouse of the Ebisu brewery. The Japanese portion of the Seiyoken Hotel at Uyeno was crumbled into matchwood. Many people were busy looking for members of their families buried under fallen houses!

Needless to say the poorer districts of the city suffered most. These low-lying sections with their tiny huts were not only exposed to the full sweep of the wind but to the high waves from the waterfront, which swept away anything left by the wind and made it almost impossible for refugees to escape. When the victims rushed out of their tumbling houses they found themselves up to the waist in raging water wherein wrecked buildings were floationg and threatening the life of any who came in contact with them in the angry sea. Children were snatched by the wind and tide from the arms of mothers and families became separated in the terrible darkness, some of them never to meet again. In some cases such as the villages of Kasai and Sunamura near Tokyo, the whole community was overwhelmed by wind and sea. The Tsukishima portion of Tokyo was almost wholly demolished as well as overrun by the waves. Susaki suffered in a similar way. The Fukagawa districts was completely submerged, with nine feet of water tearing along the streets and among the houses. The torrential rain swelled the rivers and the rushing streams met the tide only to increase the flood and destruction. From Fukagawa to Mukojima the city was likes a vast lake. Though the typhoon raged over most of northern Japan, Tokyo and the Tokaido region as well as the provinces of Kanagawa, Chiba and Ibaraki suffered most.

The damage caused by the typhoon rises into millions of yen and the number of lives lost reaches over a thousand. In Tokyo alone more than 100,000 houses were flooded and the total number suffering from the waves was 139,000, while the number of casualties was over 1,000 including 629 deaths. Outside of Tokyo there were over 2,400 casualties, including 990 deaths. Nearly 45,000 houses collapsed in the gale and 208,000 were flooded. The fishermen and their villages along the coast suffered most severely, and over 2,000 fishing boats are missing, of which at least 90 per cent may be taken as lost. In some villages there were but one or two survivors. In Tokyo the Principal of the Navigation College and all his family, except one small girl, were killed by the collapse of their house; and similar tragedies occurred in other places, The loss of property and expense to the Tokyo Municipality is over 7,000,000 *yen*, to say nothing of the millions lost by individuals, the extent of which yet cannot be calculated.

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For some days after the calamity suffering among the poor and the unfortunate was intense. The day following the typhoon the Emperor sent an Imperial chamberlain with 100,000 *yen* to relieve the distressed, and offices were opened in the city to receive gifts and food for the homeless, the food being distributed by the soldiers and the Salvation Army. The telegraphic corps and engineers of the Imperial Army were put repairing bridges, streets and wire communications, and the Railway Bureau transported free of charge supplies contributed by inland districts to relieve the victims of the disaster. The demand for timber to rebuild the city caused a rise in the price of materials, to meet which the Government allowed timber to be taken from the State forests; and all traders abnormally increasing prices to take advantage of the situation were arrested and punished by the law. The capitalists of the city, led by such men as Baron Shibusawa, held conferences and decided to raise a relief fund; and it has already reached over half a million yen. One of the most difficult tasks was to maintain sanitation after the flood subsided; but the city authorities attacked the problem in a scientific and determined manner and very little sickness ensued, and no epidemics at all. Inquiries have been received from foreign countries as to the need of those suffering from the typhoon in Japan, and friends of Japan may possibly send gifts for relief to show their sympathy.

The damge and loss suffered by other parts of the empire, especially between Tokyo and Osaka, is considerable, but the full extent is not yet calculated. The most remarkable phase of the disaster is the brave and philosophic attitude which the people of the country, including the victims themselves, assume toward it. Every one seems cheerful and resigned to the circumstances. Men, women and children might be seen wandering around among the wrecked houses, gazing at the debris of their former belongings without any sign of despair on their smiling faces, evidently persuaded that all would come right. Thousands flocked from other parts to see the scenes of destruction, some preferring to witness the devastated regions by moonlight, as being more impressive and picturesque. As the fury of the gale abated near dawn the full moon peeped brightly through the clouds, some of the people remarking that it did so innocently, not knowing what ill the wind-god has wrought upon the inhabitants.

The regions round Kyoto and Osaka suffered severely from floods. As the water in Lake Biwa, which is the source of the Yodo and the Yamato rivers, began to rise the environs of Osaka were submerged, especially in the Mishima and Nishinari districts, where about 15,000 houses suffered. At Higashinari and Minami-kawachi-gori some 2,500 houses were flooded. In and around Osaka and Kyoto not less than 20,000 were flooded

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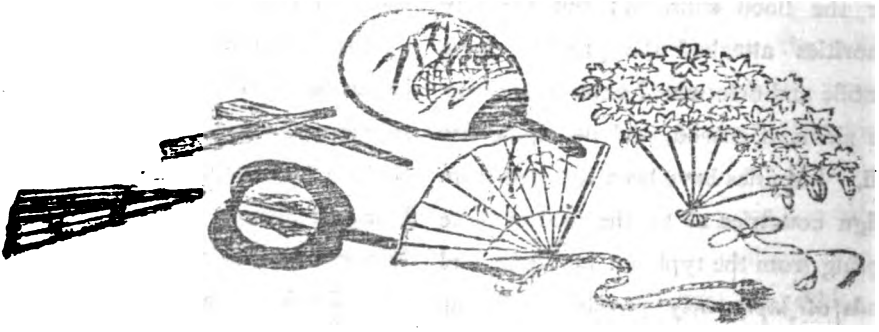
and suffered damage more or less, but the casualties were fortunately few as compared with Tokyo. These who lost their lives were carried away by the rapid current. As the embankment on the Yodo river gave way and flooded the district some 30,000 people were turned out of house and home and gathered in great crowds along the higher land, more than 15 miles of area being turned into a sea. The military and police called out did veteran service in saving the refugees, and in distributing rice and other food to the hungry multitudes. The roofs of the houses that remained standing were covered with marooned victims who could only be reached and fed by boat. It was weird at night to hear the cries from isolated houses in the rushing water, crying out for food, and water to drink. Some of the victims were without food for three days, and then when the flood began to subside rain came on again and once more the water commenced to rise. The loss to prefectures and cities has been immense, and this has been greatly increased by the closing of factories affected by the flood. In one place near Chiba six young whales were found in a rice field after the flood.



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TOKYO AFTER THE TYPHOON

TREES UPROOTED BY THE TYPHOON NEAR IMPERIAL PALACE

RED CROSS ASSISTS IN AIDING TYPHOON VICTIMS

RED CROSS TENTS TO RECEIVE TYPHOON VICTIMS

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RICE FIELDS

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THE JAPANESE PEASANT

By S. YAMASHITA

THE great majority of the people of Japan are engaged in agriculture and the masses of the population are peasants. The daily round and the common task of the peasant are things the foreigner knows little about and yet how so many millions put in the year must be of interest to those who read the Japan Magazine. The farmers and rural folk of Japan are the most conservative class of the nation. They are suspicious of all change and prefer to go on as their ancestors on the land have done from time immemorial.

Although the Government and all the modernized Japanese follow the western calendar now, the country people still adhere to the old way of marking time; and it is quite common to find the post office and village office as well as the school adopting the western calendar while the people still observe the old calendar. Thus observance of the old calendar brings the peasant's New Year a month later than the modern date for celebrating it. While the first of the year is the greatest festive occasion of the twelve months in cities, the country people do not celebrate the New Year until February, the first month of Spring. And so on New Year's Day of the western calendar we see the country children going to school as usual and then celebrating the New Year according to school fashion by doing homage to the Imperial portrait, while their elders at home go on working without any thought on the season at all. In the country the making of mochi-cake and the putting of green decorations for the New Year will not take place for a month yet. Usually the Japanese farmer regards our January as a quiet month when he finishes up all the odds and ends of labour neglected during the year. He has some straw rope to twist and some straw sandals to make and his roofs to repair, while the young folk like to spend the winter evenings at house-meetings for special study. As the end of January approaches the farmers get busy at their prepararations for the New Year celebration. Every day now, and even the night, hears the echo of the big wooden mallet pounding the rice for the mochi-cake; and the sound is music to every peasant's ear, reminding him of the greatest feast of the year.

The month of February ushers in the peasant's New Year, and all the rural community is *en fête*. Dressed in their best, the people go about exchanging the season's greetings and enjoying several holidays. The village theatre advertises reduced tickets and every place is alive with entertainments of various kinds from lectures to farmers on agriculture down to cheap moving-picture shows. In churches and temples the best sermons of

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the year are now expected and for this purpose famous speakers are brought from elsewhere. The day which falls on January 7th of the old calendar is when the peasants eat the *kayu*, or rice-gruel, of the festive season. This delicacy is known as *nanakusa-kayu*, or porridge of seven herbs, the eating of which is believed to ward off calamities during the year. Then on the 11th of February the mochi-cake is cut and eaten, the ceremony being known as *kagami-biraki*. On the 14th lads of the village or cummunity gather the green decorations and burn them, the ceremony being called *sagichô*. Observance of it is supposed to prevent epidemics. While collecting the season's decorations the boys strike the ground with sticks to frighten away the moles that devastate the fields. In the mean time the plum blossom comes out and the note of the skylark announces the the coming of spring.

In the month of March comes the Hatsu-uma festival in honour of Inari, the god of rice plants, the real name of this deity, however, being Uga-no-Mitama. Rice being the staple food of the people the young plant is very important and and must needs have a god of its own for its special care. When these unsophisticated folk meet together and pray to the god of the young rice for his blessing on the crop who is to say that the Creator of all good things does not hear? Each worshipper brings as an offering 15 *sen* in cash and 5 go of rice. With the money saké is bought and with the rice cakes are made and a feast is held at some house to close the ceremony, a sort of communion or love-feast, as it were. Each farmer invites some comrade or friend to come to the banquet with him.

After this the farmer is seen working daily in his fields, collecting fallen leaves, or preparing the ground for the first vegetables. It is also the month when the year of the agricultural apprentice ends, and new boys have to be engaged. The farm hand in Japan usually joins on for half a year or a whole year. Owing to the attractions of city life and the call of the new industries farm hands are yearly becoming more difficult to obtain. The farmer's male help usually gets over 90 yen a year, or somewhere between 90 and 100; and the nurse girl employed to mind the baby gets 50 sen a month and keep. It is the custom of some farmers to pay 25 yen a year for ten days work per month. The silk girls are usually engaged at this time also.

In March also comes the festival of Higan when all the farmers observe a solemn seven days worshipping at temples and shrines and do honour to the spirits of their ancestors, placing flowers on the graves and placing fresh tablets in the ancestral shrines or a *sotoba* at the grave. This is also the season for repairing roads.

In April at a date which corresponds to March 3rd of the old calendar, is held the girls' festival when mochi-cake is again made and mixed with fragrant herbs. Approaching marriages are now celebrated and a new school term begins. The newly married folk are expected to visit the neighbours and make themselves acquainted, bringing the present of a towel and a roll of writing paperto each house visited. On the 8th day falls the the birthday of Buddha when further ceremonies are observed, the temple bells gaily sounding and the children assembling for gifts of sweet tea. At this time

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the gardens and streets are beautiful with peach and cherry blossoms. The music of the frogs in adjoining ponds and marshes is now heard and loved. The rice is sown in the small plot, to prepare for transplanting when big enough. Those engaged in sericulture now, too, get busy, almost all farmers raising silk worms. The bamboo shoots are at this time ready for the market.

May is a very busy month for the Japanese farmer. The barley and wheat are in ear and fast ripening, the tea is ready for picking and the beans and corn are waiting to be planted, while the upland rice too demands attention, as well as the cucumbers and pumpkins. On the top of it all comes the examination of conscripts for the army, and the young men, attired in their best, have to assemble at the place appointed by the military surgeon. The hailstone festival for the protection of the village also has to be observed now at the shrine of the guardian deity, for hail at this time of of year does immense damage to crops, especially to wheat, barley, mulberry and tea. No wonder the rural folk have a special god to look after their interests in such a case; and why not, if the Almighty is a good father? At any rate if the Japanese farmer is not protected by heaven it is not for want of asking!

June is a busy harvesting month, and the primary schools give holidays to let the children help on the farms. Every available service is now called into requisition, even the cat's paw, as the farmers are wont to say. The cocoons demand constant and careful attention, the barley has to be reaped as well as the wheat; and as June is apt to be a rainy month the fine days have to be seized and used to the utmost. The farmers, covered with straw raincoats and big bamboo hats, may be seen up to the knees in water planting out the young rice on wet days, while attending to the wheat and barley harvest on the fine days. At this time upland rice, sweet potato, soy beans and millet all have to be put in too. The second crop of tea is now also ready for picking, and the cocoon dealers are beginning to purchase, and if from this latter source the small farmer can make as much as fifty yen he is pretty well pleased. Some of the farmers, however, reel their own silk from the cocoons and make more. The weeding of vegetables and protecting them from parasites is now a busy task; and all kinds of birds prey on fruits and grains. At this season only the very sick are idle in Japan. A farmer's land at this time is like a hive. All houses and temples are forsaken. Everybody is in the field, including ma, pa and the baby! Such is the life of the Japanese peasant during the first six months of every year.

This over, the farmer naturally turns from the constant strain of anxious activity to some form of relaxation. The most of the land is covered with water and streams are running everywhere; so

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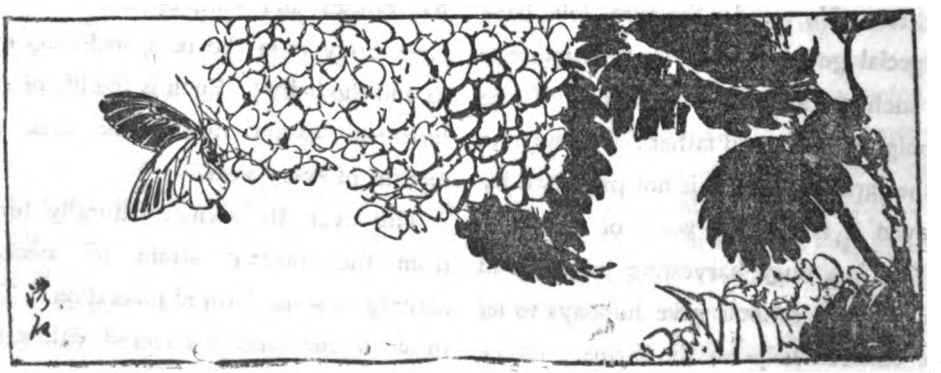
the country folk can turn to fishing at any time. Funa, and dojo, a kind of eel, are very common in the paddy fields, and the farmer now takes a day off for angling. Some consider it a holiday to devote attention to pruning and grafting their trees. Others catch birds for caging. Young men's associations hold night school and afford the young an opportunity of spending their evenings profitably, as there is little in the way of entertainment in the country. The summer is a favourits time also for practising music and the notes of the native flute can be heardly softly cooing and piping every where. In the next number of the JAPAN MAGAZINE will be continued this account of how the Japanese peasant spends the year.



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SUBJUGATION OF SATSUMA

By S. KIYAMA

THE lord of Satsuma, one of the greatest daimyo of old Japan, boasted his descent from the famous Minamoto Yoritomo who established military government at Kamakura in the in the 12th century. During the age of civil war one of the greatest of the Satsuma lords was Shimadzu Yoshihisa. He commanded one of the most powerful armies of the time, of which he took advantage to suppress the neighbouring provinces. At that time the province of Hyuga was divided between Ito Yoshi suké and Tsuchimochi Chikanari. The lord of Satsuma first sent an expedition against Ito, led by his younger brother Yoshihiro, and Ito's forces were no match for the mighty warriors of Satsuma, their leader finally escaping to Bungo where he joined forces with Otomo of Buzen and Bungo who then held the hegemony of Kyushu. At this outcome Tsuchimochi, who held the other half of Hyuga, was terrified and offered to help Satsuma against Otomo. The latter was offended at this and at once despatched troops which occupied the territory of Tsuchimochi. This was in the year 1578. So it came about that the two most powerful daimyo in Kyushu, Shimadzu and Otomo, divided now the possession of Hyuga between them. A collision, of course, was inevitable.

That same year Otomo attempted an invasion of Satsuma from Hyuga and Higo but his troops were defeated. At this time also the great Oda Nobunaga was supreme at Kyoto; and as it was his policy to bring all the daimyo into subjection to him, he could not approve of what was going on in Kyushu. He at once asked the Emperor to command the two Kyushu daimyo to cease fighting and come to terms; and the Imperial edict was accordingly despatched to them, leading to the conclusion of a truce. But Kyushu was not destined to enjoy tranquility for long. A new and powerful daimyo arose in the person of Ryuzôji Takanobu of Hizen. As Shimadzu could not extend his territory in the direction of Hyuga where his powerful rival held sway, he turned his attention now to Hizen against Takanobu. In 1584 he sent his brother Iyehisa with troops across Chikugo and Hizen, when 3,000 Satsuma men defeated 40,000 men of Hizen and thus Takanobu was conquered. Next Satsuma invaded Chikugo and defeated Tachibana Munemochi.

In the meantime Oda Nobunaga had been assassinated at Kyoto and Hideyoshi held the reins of military power. He had an Imperial order sent to Kyushu instructing the quarrelling daimyo there to cease their strife. All save the lord of Satsuma accepted the advice, as he was elated by his recent victories and did not hesitate to challenge even Hideyoshi, who, he said, had sprung from nothing higher than the peasantry. Therefore Hideyoshi at once despatched a spy to Kyushu named General Sengoku. The latter disguished himself as a merchant and made a survey of the country for war purposes and discovered the customs and condition of the various provinces. And in 1586 when Satsuma sent an expedition against Chikuzen and Chikugo Hideyoshi command the daimyo of Shikoku and the daimyo of Chugoku to attack him. In October Shimadzu sent his brother Yoshihiro with 25,000 men to attack from the north, and his other brother, Iyehisa with 20,000 men

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from Hyuga. The advance guard of the enemy was defeated. In 1587 Hideyoshi completed his preparations for the invasion of Kyushu and set out from Kyoto on March 1st with two armies, one led by Hideyoshi and the other by his brother Hidenaga. So vast was the force that when the vanguard reached Buzen in Kyushu the rearguard was still at Kobé.

It was Hideyoshi's plan of campaign to invade Satsuma from the East from Bungo to Hyuga with 250,000 men under his brother, while he himseif with a similar army would come in from the West. Shimadzu met Hidenaga's 250,000 men with only 25,000 troops and was defeated by mere superiority of numbers and retired to Satsuma; while Hideyoshi was likewise easily able to overwhelm the brave warriors of Satsuma by his superior numbers. Castle after castle capitulated before the great host of the invader, and soon Hideyoshi occupied the whole province of Higo. In Kumamoto castle he placed Asano Nagamasa on guard and at Udo castle he placed Kato Kiyomasa, and at Yatsushiro castle Fukushima Masanori was in charge. Thus all the forces of Shimadzu were driven back to Satsuma. The invading armies now united in a force of over 300.000 men and laid siege to Kagoshima castle. The case was hopeless for the besieged and Ijuin, an old retainer of Shimadzu, was sent to make terms of surrender with Hideyoshi, who replied:

"The lord of Satsuma has defied the Imperial Order in refusing to cease strife and has made war on his neighbours for several years; but I hesitate to exterimate so distinguished a family and so great a warrior, though his crime is not light and he has behaved arrogantly. As Yoritomo was his ancestor he shall be allowed to retain his territory."

When the lord of Satsuma and his brothers and retainers appeared before Hideyoshi he pardoned them, and Yoshihisa became a priest and retired from the world. He gave to the Shimadzu family, besides their own territory of Satsuma, the province of Osumi and two counties in Hyuga. One of the bravest generals of Satsuma, Nihiro Tadamoto, was much admired by Hideyoshi who summoned him to an interview, and asked him if he would be afraid to face the troops of Hideyoshi once more. The Satsuma general replied that had he been defending the mountain passes he would have defeated the forces of Hideyoshi, but he was put to defend the road to Higo and had to surrender when his master did so. However, if his master was obliged to fight Hideyoshi again Tadamoto said he would not fear to lead the men of Satsuma. At this spirit Hideyoshi said Tadamoto was a greater warrior than he had believed.

Having subjugated Satsuma Hideyoshi now withdraw his forces to Hakata where he sojourned for some time. He visited the Hakozaki shrine to the god of war and performed thanksgiving ceremonies for victory and visited a famous teahouse in the pinewoods there, the site being now occupied by the University of Kyushu. Regretting the ruin of shipping at Hakata he had the port reconstructed and the place has ever since seen much shipping. To Hakata came the lord of Satsuma and his son to thank Hideyoshi for his magnanimity in pardoning him and restoring his estates. The titles of the Kyushu daimyo were now adjusted and peace prevailed in the nine provinces. The Shimadzu family thenceforth became staunch supporters of Hideyoshi, and later the forces of Satsuma distinguished themselves on behalf of Hideyoshi in the great battle of Sekigahara. At the same time the Shimadzu family have never forgotten the fact that they were defeated by Hideyoshi, the peasant warrior, and still maintain an annual ceremony lest the humiliation should be forgotten. This takes place on the 8th day of May each year.

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JAPANESE RELIGION OVERSEAS

By ENRYO INOUYE, D. LITT.
(EX-PRESIDENT OF THE ORIENTAL UNIVERSITY)

THE opinion is unanimous in Japan that the nation must experience overseas development after the war. The world recognizes the military strength of Japan, but has little respect for her economic wealth. Since the outbreak of the European war, however, Japan has accumulatud not a little wealth. Yet she can not escape the criticism that she is still strong in armaments and weak in wealth, as compared with the great Powers of the West. If the Germans have proved remarkably strong in the face of great odds in this war it is because of the wealth of the nation which has been proportionate to its military strength. Though the English are behind the Germans in military strength they have every confidence of victory because of their economic power. Such examples teach Japan that it is not sufficient to be strong in armaments; there must be wealth to support them. Japan's main aim after the war must be to develop her industries and resources and increase her wealth. Though this matter is engaging the mind of Japan at present there seem to be many different opinions as to how best to accomplish it. The general conviction is that commerce and industry should be expanded at all costs; but there are other ways of strengthening and enriching a nation besides these. The extension of commerce and industry alone cannot make a nation rich and strong. There must be an extension and deepening of religion as well.

At present the Government authorities and people of Japan are quite indifferent to religion as a factor or necessity of national force. They do not regard religion as having anything to do with a nation's wealth and strength, and so it is invariably left out of consideration. But in my opinion, based on long study and the teaching of history, religion is the best fore-runner of national expansion and development overseas, as well as at home. Religion has always paved the way for extension of western nations overseas, and why should it not do the same for Japan? In Africa, India, China and the Islands of the South Pacific Christianity always preceded the flag and opened a way for the development of the nations preaching the new religion. We have imitated the occidentals in other ways; why not in this way? While Christianity is losing force in the home lands of its propagandists, it is gaining force and influence in the countries overseas. It looks as if it were the policy of western countries to take away from the forces of Christianity at home and apply the extra force to lands abroad to make way for the greater influence of the countries represented and this is especially true in the Orient.

Recently I made an extensive tour of China; and I saw how the English and American Christians were working hand in hand to win the Chinese to Christianity. These missions seemed to take on new strength after the outbreak of the war and to labour more than ever to extend their religion throughout the district at great outlay and trouble. These Christians are even building colleges with big dormitories, capable, it is said, of accommodating as many as 1,000 students. The building at Tsinan is

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reputed to cost about a million *yen*. Imagine what an influence so conspicuous a building will have on China! All this expense is borne from home. The fact that countries engaged in the biggest of all wars can still afford to give so much money for mission work in the orient is something that should give us orientals food for thought. It is clear that western nations, having a keen interest in China, consider it of great importance to tame the Chinese mind with western religion in order to further their national interests and fortunes in that country. And so as the first step in this direction they send out teachers and build schools at immense expense to carry on their religious propaganda.

The same thing is going on in the province of Shantung, where the missionaries are adding hospitals and medical schools to their usual methods of religious propaganda so as to get hold of the Chinese, influence their minds and so effect the national development of western countries in China. Now all this money spent by western nations in the erection of big schools and hospitals in China show how important western countries think religion is in extending their power in foreign lands. No matter what foreign land you go to these Christian missions will be found; and always they afford facilities for the extension of their national interests in these lands. This is also true of even the uncivilized lands of the earth. No one cares to venture into an uncivilized land for purposes of trade or speculation. But the missionaries go first and prepare the way by accustoming the savage peoples to foreigners and making it easy for the merchant and the promoter to follow them. These pioneers acquire the language and customs of the unknown land and can thus render great aid to their countrymen in gaining influence over the country.

I was more especially convinced of the above facts during a trip I took in the Southern Hemisphere some years ago. It was not long in coming to the conclusion that America is no longer the new world. To America the western hemisphere is the old world, and now America's new world is the South. Henceforth the two main divisions of the world should be north of the equator and south of it. Until a few years ago but little was known of regions south of the equator. Although North and South America were discovered about the same time very little interest was taken in South America until 30 or 40 years ago. But the nations, having discovered the immence wealth and resources of that region, have now begun to concentrate their minds on it. Similarly Australia is a new country awaiting settlement and development. The same is true of Africa. There is no doubt that the Southern Hemisphere is the new world of to-day. When one visits this new world he will not find the towns and cities and settled places that are found in the old world. But to his astonishment he will find churches, some of which are as big as those in Europe. These fine and imposing structures influence the mind of the natives and prepare them for submission to the countries that built them. Thus it is clear that no foreign people can be made truly submissive by the power of the sword and the law, but religion and benevolence.

In Japan the father of the family has been regarded as the incarnation of stern discipline and the mother the representative of tenderness for many generations. The strictness of paternal discipline is said to be like the fierce summer heat and the compassion of the mother like the soft winter sunshine; and so the children are properly brought up by being subject to these two influence. The same principles apply in nature. The sun with his great heat makes things grow but not without the fertilizing rain and dew; these two factors working together make growth possible. Just as neither the strictness of the father nor the tenderness of the mother alone can bring up a child properly, so the sun alone or the rain alone would not succeed in causing development in nature. And the same principle is true of civilization and government. Military power and government alone cannot produce a great people; there must be religion as well. If government is the father of civilization, religion is the mother thereof. Politics

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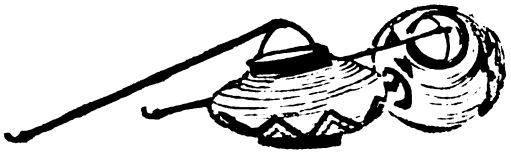
and laws are like the severe summer sun: necessary, but of themselves insufficient to produce a great people; they must be modified and helped by the tenderness, and compassion of religion, which is to the soul of man as the rain and the dew to the earth.

Hitherto Japan has made the mistake of depending altogether on her military power to subdue the natives of her new territories, and has neglected to make use of the potency of religion. It is a matter that requires the most serious consideration of the authorities. No doubt some think that Japan has no such a religion as could thus influence foreign races to accept Japan's rule. I believe that we have a religion with this power. Both Shinto and Buddhism are powerful influences in the life of the nation. There is Christianity also, but it is out of the question, as it is being propagated in Japan. Shinto is a mighty factor in maintaining the nationalism of Japan, as it is based on our mythology, though much inconvenience will no doubt be experienced in propagating it as a religion among foreigners. Then arises the question whether Buddhism can meet the need. There are those who think that Buddhism has lost its effectiveness in Japan and that now it amounts to no more than a mere ceremonial for funerals and weddings and so on. I am free to admit that as a religion Buddhism displays little life and enthusiasm at present, nor am I unaware of its degeneration in some ways. Yet I believe that it could be used for the purposes above suggested. It is the only religion in Japan that is likely to prove a world-religion and have a wide appeal. Its present inactivity is due to the neglect of it by the Government since the beginning of the Meiji period. Indeed much of the property of the Buddhist temples has been confiscated by the Government. Still, Buddhism has been able to manage to exist up to the present, which shows that it has some power to maintain its existence. When the Government recognizes the urgent necessity of using religion in its oversea expansion and is ready to use Buddhism in that way the religion will undoubtedly show renewed activity and life. Men of wisdom and virtue will be found among the priests ready to organize great missions for overseas propaganda under the support of influential persons and temples can be erected at strategic points abroad.

No one doubts that it is the duty of Japan to develop her national power abroad, and that trade is the first step in that direction but the first step should be a campaign of religious propaganda as the best preparation for national advance. It is my conviction that our people should give every attention to the propagation of Buddhism in foreign lands to prepare the way for our national influence and as the first step for the empire's future enrichment.



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HAKONÉ GUSA

By RYUTEI RIJO

VI

TOBEI, Miyaji and Kigazo arrived at Miyanoshita late that night, having separated from their boy companion by the way, and now they put up at one of the spas. They slept well the rest of the night, being in no humour for chatting or joking, as they were fatigued with the evening's experiences.

Next morning they bathed in the hot springs and had breakfast. Presently there was a noise something like a squabble in the adjoining room. Kigazo arose and pushed back the sliding door sufficiently to peep through, when he saw a couple bargaining with a fishmonger over a sole. They appeared to be folk from the Kwansai district. In those days hotel guests bought food and had it cooked at the inn, if they so wished.

The Kwansai man was saying that the fish was too fat. He asked the price of the smaller one. The fishmonger said it was seven sen.

"That's too much. Can't you make it less?"

"No, I cannot take anything off the price, as the fish is fresh and well worth the value."

"I don't mind fish being a bit stale if it is cheaper. Have you anything at a less price?"

"No fishmonger at a fashionable place like this would try to sell stale fish. If you want this fish I will make the price six sen and a half."

"No, that is too much!"

"Then take half of it, for only 3 sen, and I can sell the side with the backbone to some one else for 3 sen and a half."

"Why not sell both sides to some one else and let me have the backbone with what flesh may remain on it?"

To this the fishmonger made no reply, and took up his fish to depart, when Kigazo, who had still been listening, shouted after him:

"Say, Mr. Fishmonger, I'll buy that sole."

"I can't stand about here for people to look at my fish without buying any," said the man. "If I do so the fish will be bad before I have sold them."

"Oh, nonsense, man. I am a man from Yedo, and can eat from one to two hundred pieces of sole."

"I do not ask you to buy a hundred pieces. Will you buy one piece?"

"Here is 12 *sen*. Prepare the fish for cooking!"

"Is it to be used raw or boiled?"

"Please make it into *sashimi* for two, but keep some of it for boiling, at least enough for ten, and also a little for soup."

"Are you going in for a meal or a feast for the doll festival?"

"You are quite right, Mr. Fishmonger." shouted Tobei, interrupting.

"So much food cannot be obtained from one piece of sole. This fellow being a little halfwitted, you may hand the fish over to the hotel cook at once and have some made into *sashimi* and some boiled."

"All right," said the fishmonger, handing Kigazo the change.

The couple from the Kwansai district, who had been listening to all that went on, addressed the youths from Yedo, asking them whence they had come.

"O, we are from Yedo," answered Kigazo. "We were born right in the middle of Nihonbashi."

"Indeed! You must be sons of beggars!"

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HAKONÉ IN DAYS OF OLD

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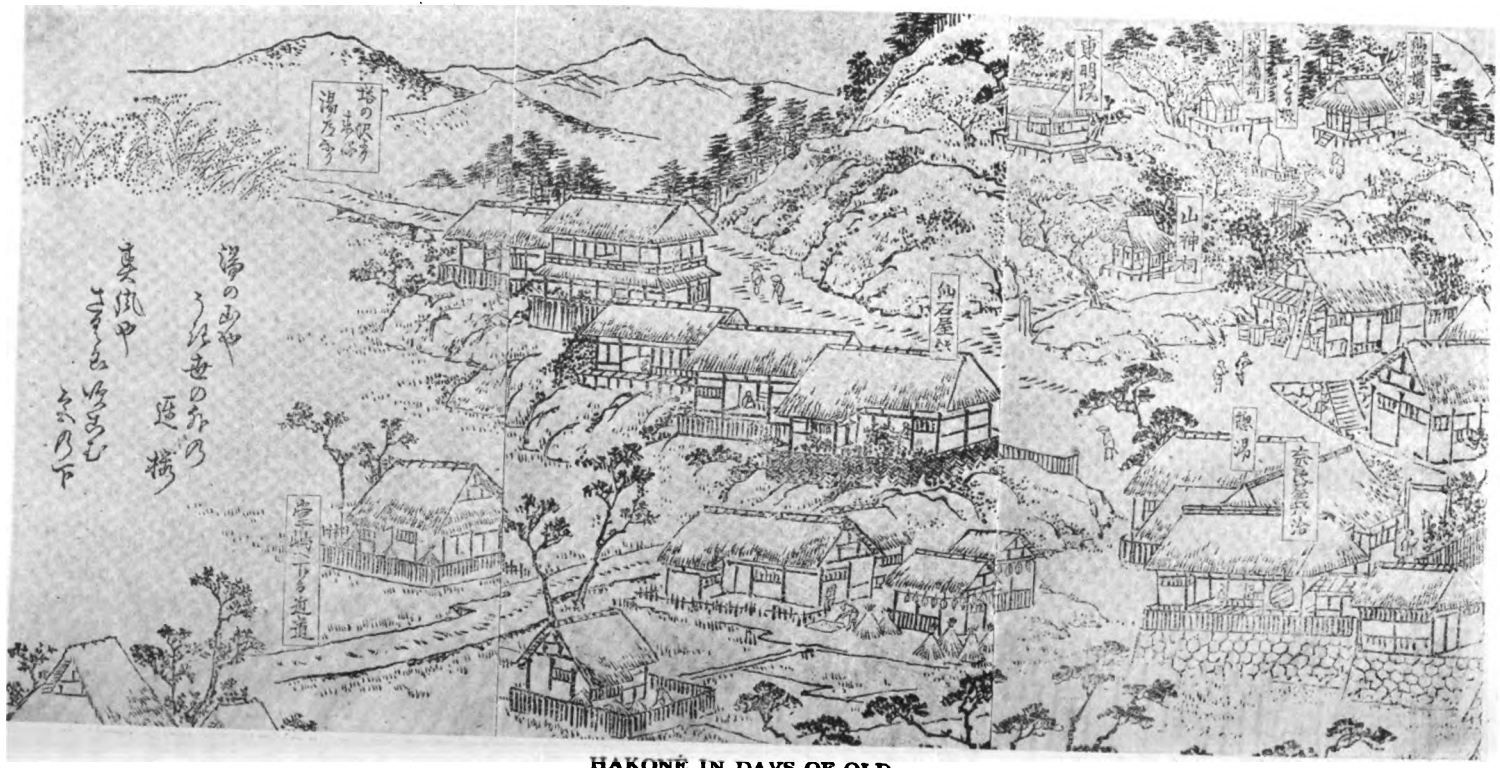

HAKONE IN DAYS OF OLD

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"That's nonsense! What makes you think so?"

"Well, only beggar's children and puppies are born on bridges."

"Go on; you are making a fool of me," said Kigazo.

The man's wife, seeing this smiled and told them not to mind her husband as he was fond of joking. Then she invited them to take saké with the family, and so saying she entered the room of the Yedo men with her husband, bringing some saké cups. While they were drinking, the fish that had been bought, was cooked and came in. This they all ate, and kept on drinking saké. Of course the couple from the Kwansai district had come in to treat the men with the special intention of getting some of the fish which they had failed to buy for themselves, and most of which they now ate, to the great irritation of the three youths, who could do nothing but look on. The couple went on drinking saké and eating fish and all the time were saying how fond they were of Yedo folk. Not content with this the woman asked if the men had no tobacco.

"I am out of tobacco," said Tobei. "There is only a little dust in my pouch."

"I am very fond of tobacco dust," said the woman, not to be put off.

So Tobei handed her his pouch, saying he could not refuse her if she was so fond of it. "We have already lost the fish," he remarked, "and the tobacco may as well go along with it."

The woman did not notice this thrust but thanked him for the tobacco and said she wanted more.

Just then a maid came in and said the bath was ready; and so Miyaji and Tobei went down to the bath.

"Those are rather unwelcome guests that Kizago has invited in" said, Miyaji.

"It is a nuisance I say. How can we get rid of them?"

The two men talked over the best way of driving out the unwelcome guests. On coming out of the bath they noticed some boys holding a small snake up by a bamboo stick. Miyaji, who had hit upon a good idea, asked to buy the reptile, and handing the boys some coins he took the snake, wrapped it in paper and returned to the room when he found the couple so full of saké that they had fallen asleep.

"There is nothing more ugly on earth than to see a drunken woman asleep," said Miyaji. The maid brought in something for them to eat and this they devoured as quickly as possible. The boys from whom the snake had been purchased brought now a larger one and wanted to sell it too.

"All right," said Tobei, "bring all the snakes you can find."

Next time, however; the boys brought only a frog, a bird and a dead rat, all of which Tobei bought, putting one in each of the rice bowls of the sleeping couple, carefully covering the bowls. Soon the pair awoke. Seeing they were about to rise the three fellows hid themselves behind a folding screen. The coupled rubbed their eyes and looked about quite unconscious of anything unusual.

"My, but I have slept soundly," said the man.

"Yes, indeed," said the woman. "Let us eat something more, as the tables are still here."

So they sat over to the tables. The man took off the cover of his rice bowl, and out flew a sparrow to his utter astonishment.

"My god,!" he shouted. "My rice has turned into a bird!"

"That is very strange!" said his wife. "Perhaps the sparrow was eating the rice and the maid happened to put on the cover without notice it."

Then she uncovered her own bowl and revealed the frog.

"What! Here is a frog in my bowl!"

"That is as remarkable as the sparrow," said the husband. "Look! The soup bowl is trembling. Take off the cover and see what is in it."

The cover was lifted and out crawled the snake. Then there was some terrible jumping and screaming as the reptile darted about the floor. During the excitement the frog had hopped out of the bowl and was making its way about too. It jumped against another bowl which overturned and out came another snake, and so the excitement became greater than ever. The woman cried out,

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demanding that her husband should drive out the reptiles. He picked up her tobacco pipe and tried to take the snake on the stem of it to throw it out. He flung it toward the window but it fell across the folding screen and slid down behind where the men were hiding. They all started together to get out, shouting and screaming in wild excitement, and the screen tumbled down. The sudden appearance of the three men from behind the screen caused the woman to fall in a faint. Some of the cups were overturned in the scramble and the dead rat fell against the head of Kigazo. Meanwhile one of the snakes was careering about the room furiously, seeking exit. And the occupants were as wildly hopping here and there in their efforts to escape it. The husband cried out and said in great anger that a trick had been played on them by the gentlemen from Yedo; but the three fellows protested their innocence, saying they had suffered as much as any one.

The husband was very wroth and said he could not let the matter pass; it could not be settled privately. Kigazo said that was so, as the man had shied a dead rat at him and he could not agree to let it pass. He claimed an apology from the man. Just then the boys returned and said they had been able to obtain another snake, and so the three youths were given away. The Yedo men could not now deny their guilt.

The mistress of the inn, who had been attarcted by the excitement, now came in with her maids, all giggling. She had the room put in order and tried to pacify the offended ones. So the three fellows gave another feast to the couple to make peace and all were finally reconciled.

The three men having now spent all their money, after having had a fine time at the inn, retured to Yedo, doing the trip cheap, being able to afford no luxuries.

AN CUT ILLUSTRATING "HAKONE GUSA" WHEN FIRST PUBLISHED ONE HUNDRED YEARS AGO

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THE PAPER TRADE

By F. MATSUZAKI

AMONG the many Japanese industries that have made remarkable strides since the reduction of imports from Europe on account of the war, none has seen more phenomenal development than the manufacture of paper. Of course the making of paper is one of Japan's oldest industries, and paper has ever played an important part in the civilization of the country. From the time Emperor Tsing of China attempted to destroy the influence of literature by burying all the writers alive and doing away with paper to prevent others being tempted to write, down to the present day when Japan is suffering for want of imports of literature from Europe, paper and civilization have been inseparable. But never has the demand for paper been greater in Japan than now. The modern progress of printing and the use of literature in business of all kinds makes the demand for paper imperative, to say nothing of the steady demand for newspapers, books and magazines. The increase, however, has been in the demand for foreign paper rather than for Japanese paper, as most of the business printing is on paper made after the foreign process.

The manufacture of paper was an important industry in Japan as far back as the time of the Emperor Suiko, 592-629 A. D., the art having been introduced from China. It is said that paper was introduced into Europe from Egypt; but in China the industry may have been as old as in Egypt, and the art may have traveled from China to Europe through India and Persia, passing from Spain to Italy and France, special improvements being introduced in its manufacture by the Dutch and the French. The materials from which paper were made in Europe, however, soon changed to something quite different from those used in China and Japan. So while Japan continued following the old method of the ages the process of paper-making in Europe underwent a radical change and then returned to Japan in modern times, having gone around the world.

The first attempt at making paper after the occidental manner was made in Japan in 1872 when western machinery for the manufacture of paper was introduced by the Tokyo Shoshi Kaisha, the predecessor of the present Oji Paper Company. Since that time various paper mills have been established in Japan, and recently mil's for making pasteboard and pulp have appeared, the total number of firms now engaged in the making of paper being about sixty. The most important of these mills are as follow:

Name	Capital *yen*
The Oji Paper Mill, Oji, Tokyo-fu	12,000,000
Fuji Paper Mill, Kyobashi-ku, Tokyo	10,000,000
Hokkaido Company, Kushiro, Hokkaido	7,500,000
Karafute Company, Saghalien	5,000,000
Japan Chemical Paper Company, Saghalien	3,000,000
Kyushu Paper Company, Yatsushiro, Kumamoto	2,500,000
Yokkaichi Paper Company, Yokkaichi, Miye-ken	2,500,000
Kokura Paper Mill, Kokura, Fukuoka-ken	1,500,000
Tokyo Pasteboard Company, Minami-Senju, Tokyo-fu	1,500,000
Central Paper Company, Gifu	1,000,000
Kiso Paper Company, Nishi-Chikuma, Nagano	1,000,000

With the increase in demand for printing paper and wrapping paper as well as for wall paper and pasteboard the development of the industry has taken a new turn. The output of foreign paper was over 252,000,000 lbs in 1912, and it increased to 296,000,000 in 1913, to 328,000,000 in 1914, to 368,000,000 in 1915 and to 405,000,000 lbs in 1816: Up to

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three years ago large quatities of news-print and other kinds of printing paper were imported; but since the war they have been satisfactorily produced by the Japanese mills and seen large exportation as well.

The production of Japanese paper, on the other hand, has considerably fallen off. It is still produced to the value of some 20,000,000 *yen* annually, but the development has been stationary for some time. The most important kinds of native paper are *torinoko*, *usuyo*, *mino*, *yoshino* and *renshi*, all of which have to be made from specific materials and are famous for strength and fineness of quality. The trade has been affected by imitations of Japanese paper abroad, some of which was even imported to Japan. The only paper now imported into Japan to any extent is art paper for printing illustrations, and parchment. But exports are quite sufficient to offset any imports of paper at present. The following table gives the exports and imports of paper for the last five years:

	Exports *Yen*	Imports *Yen*
1912	4,748,462	7,113,943
1913	5,434,987	7,237,474
1914	4,705,724	4,886,192
1915	6,351,536	3,027,655
1916	14,350,804	7,222,522

It will be seen from the above that in 1916 exports exceeded imports of paper to the extent of some 7,000,000 *yen*; and for 1917 the excess is expected to reach 10,000,000 *yen*. Exports of Japanese paper go chiefly to England, America and France; and of foreign paper mostly to China, India and the South Sea regions.

Pulp was not produced in Japan until 1914, owing to the supply being cut off from Europe. The main reason why the manufacture of pulp was not started before was on acconnt of the lack of suitable raw material, most of the wood being in Hokkaido where communication is difficult. But when the supply of pulp was cut off experiments had to be made, and the industry soon witnessed rapid development in Karafuto where there is ample growth of pulp material. The Oji Paper Mill was the first to tap the northern regions and it was soon followed by the Karafuto Industrial Company, and various other firms have since been established there. The five principal companies manufacturing in Saghalien are each capable of turning out some 10,000 tons of pulp annually. The total output is now over 50,000 tons a year. The Oji Paper Company is also about to start pulp making in Korea. With the present rate of development the annual output of pulp will soon reach 100,000 tons.

Thus the imports of pulp may be expected gradually to decrease after the war. The total import of pulp in 1915, was 54,000 tons, and 58,000 tons in 1916. With supplies of pulp the paper industry of Japan may be expected to witness remarkable development until the country is quite independent of imports; and not only so, but Japan is likely to take an important place in competing with western manufacturers of pulp and paper after the war.

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KINOKUNIYA MATAEMON

KINOKUNIYA Matayemon was a merchant who lived in Kyoto. He had been in the service of an Osaka firm which gave him high praise for his diligence and industry and after ten years handed him the sum of 100 *ryo* to set himself up in business. Thns he was sent off with the advice that until he had made 1,000 *ryo* on his capital he was not to show himself in Osaka.

The man received the money with deep gratitude and went off to try his hand at independent trade. He was afraid to venture after large profits and began with making small ones. He started a paper shop at Nishinodoin, knowing that the commodity in which he dealt was one ever in demand. As a side issue he bought up waste paper and had it made into new paper. So successful was he that in three years he had saved over 500 *ryo* and in five years more his profits had reached the desired one thousand. With this sum he set out for Osaka, delighted to be able to make his old master happy by showing what he had done.

The old man received him cordially and sent him off promising to increase the amount to 10,000 *ryo*. He kept to his business zealously for the next five years when he found that he had saved the 10,000 *ryo* required. Again he started for Osaka and informed his master of his good fortune. The old man only demanded that his next effort should be to raise 100,000 *ryo*. He undertook this with a lighterheart that he did his first venture, for he said to himself that it would be easier to make 100 000 *ryo* from 10,000 than it was to make 1,000 from 100 *ryo*. It took him but three years to accomplish his task and again he went to see his old master and tell him of the success achieved. But the old man simply remarked that Matayemon must next try 1,000,000 *ryo*.

To have so much expected of him was a little too much for Mataemon, so he said to his old master:

"About how much are you making, yourself, in those hard times?"

"O, a very indefinite sum, too large to name," was the reply.

"Then how is it you are not satisfied with what I have made for you out of the original hundred you gave me to begin on?"

"My lust for gold is never satisfied, no matter how much I have!"

"Well," said Mataemon, I value life more than money. Life *is* more than money, and fortune is worth having only while one is alive. I cannot devote any more of the precious remaining years of my life to mere money-grubbing without imparing my health. I want an easier job now!"

But the old miser could not see the

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question in this light. He insisted that life was worth living only so long as a man could make money. Without ample fortune life was of no value at all. So he asked Matayemon to go on toiling for more gold."

Matayemon returned to Kyoto. He made an examination of his business, and took the 100,000 *ryo* he had made for his master and brought it to him. Having thus set himself free from a money-grubbing existence he sold all his property and the proceeds he distributed among the clerks and others who had served him well in his money-getting days. They, of course, could not understand why so prosperous a man should be winding up business just when he was beginning to accumulate great wealth.

Matayemon now connected himself with a certain temple and began to give much time to religious contemplation, changing his name to Enchibo. In the suburbs of the capital he built a small cottage where he lived a very simple life. He made daily rounds of the city, like the monks, begging for a little money and rice. In this way he put in the rest of his days, innocent of the lust of gain and the greed of avarice.

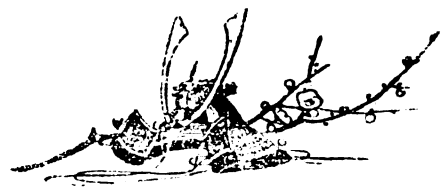
Those familiar with his former genius for money-making and his unbounded prosperity could not understand his point of view at all. Some even fancied that he must have committed some great wrong and had retired in penance from the world to atone for it. Others said it was only a case of sudden conversion.

Some of Matayemon's friends were to set up a monument in the grounds of the temple and they asked him to compose an inscription for it and this is what he worte:

Ochité yuku
Naraku no soko wo
Nozokimin
Ikahodo yoku no
Fukaki ana zo to!

Lovers of gold
Go to the bottomless pit!
Even a peep within
Shows its terrible depth!

It was an excellent example of the influence of Buddhism and Confucianism which teach disinterestedness in material aims and ends, and the importance of mastery over one's own spirit. Those who read the inscription written by Mataemon and try to understand his character are naturally wont to exclaim: "How different he was from the Japan of to-day, overflowing, as it is, with floods of *narikin* (*nouveaux riches.*)"



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Chiba

MONTHLY RECORD EVENTS

(SEPTEMBER 25 TO OCTOBER 25)

September 25.—The new Japanese law for the control of shipping was passed by the Privy Council. This law was was drafted for controlling the routes of ships, freight and charter rates and the nature and size of cargoes, in accordance with the interests of the Allies.

Count Yoshinaga Kanroji, an old Court noble, passed away at his residence in Sendagaya, Tokyo.

September 27.—H. I. M. the Emperor proceeded to China to honour with his presence the graduation ceremony at the Cavalry School.

The inaugural meeting of the Imperial Industrial Company for exploitation of Japan's new south sea islands was held at the Imperial Railway Association building, Tokyo.

September 28.—A general meeting of the Toyo Kisen Kaisha for the first half of 1917 declared a dividend of 35 per cent. It was stated at the meeting that two steamers now under construction to the order of the Company had been sold to the French Government. With the 15,000,000 *yen* in cash now on hand the Company proposes to build two passenger boats of 25,000 tons each and 13 cargo boats.

October 1.—In the early morning of October 1st a terrible typhoon passed over Japan, doing wholesale damage to property and destroying nearly one thousand lives, Tokyo, Osaka and Kyoto suffering most.

The Military Government at Tsingtau was replaced by a Civil Administration, of which Mr. Masanosuke Akiyama, of the Korean Government-General, was appointed chief, and Admiral Yoshimatsu was appointed chief of the combined squadron.

Dr. Kiichi Horiye of the Keiogijuku University, Tokyo, left for China to deliver lectures at Pekin on Economics and Finance, in response to an invitation from the Chinese Government.

October 2,—His Majesty, the Emperor, despatched an Imperial Chamberlain to inspect the districts damaged by the recent typhoon and report to the Imperial Court. Their Majesties have donated large sums in aid of those suffering from the storm.

Baron Megata was given a farewell dinner at the Bankers' Club before proceeding on his financial mission to the United States.

October 4.—A conference of Middle School directors convened at the first Middle School, Tokyo.

The forecast of crops issued by the Department of Agriculture and Commerce predicts a harvest of about 3000.000,000 bushels of rice, or an increase of some 12 per cent over last year.

October 5.—An association for the relief of the victims of the typhoon was organized by Tokyo capitalists, led by Baron Shibusawa, and the offering of funds was proposed.

October 6.—Mrs. G. Frank Barker, of Duluth, Minn., with her husband arrived at Yokahama. Mrs. Barker is a noted enthusiast on things Japanese and will remain in Japan for some months.

October 8.—His Majesty the Emperor made a donation of 100,000 *yen* to the Relief Fund for the victims of the typhoon.

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October 12.—The Imperial Government despatched Drs. Tadao and Harada, two expert engineers, to assist in the relief of those suffering from floods at Shanghai and Tientsin.

October 13.—The list of pictures accepted for the annual exhibition of Art held by the Department of Education was issued. Several works were offered by foreign artists but only one was accepted, a painting of the Minister of Foreign Affairs by a Russian lady artist.

Her Majesty the Empress proceeded to the Central Military Preparatory School where H. I. H. Prince Atsnnomiya is a student, and inspected the institution, leaving a gift with her Imperial son.

October 15.—The subject for the annual poetry symposium at the Imperial Palace was announced as "Pines on the Sea Coast."

A new political party called the Ishinkai, composed of various independent members of the Imperial Diet, was formed, numbering some 54, and rules and bylaws for a constitution were adopted.

October 17.—H. I. H. Prince Kitashirakawa accompanied by the Princess left Tokyo for Formosa to visit the shrine of his illustrious father who died on an expedition to Formosa same years ago. The Princess is a daughter of the late Emperor and a sister of the present Emperor.

Octeber 18.—H. I. M. the Empress visited the Tokyo School for the Deaf and Dumb, and bestowed gifts on the students.

October 19.—The Department of Communications announced that its experts had invented a method of sending and receiving wireless telephone messages simultaneously, the trials having come off satisfactorily. The invention will be available to the public shortly. The inventors are Drs. Tonekawa.

It was decided to build an embankment for protection against floods at Fukagawa and other wards exposed to such devastation at a cost of 4,000,000 *yen*.

October 21.—Mrs. G. Frank Barker and her husband visited the tombs of the famous 47 Ronin at the Sengaku temple and did homage to their illustrious spirits.

October 22.—The annual memorial services for those killed in war were held at the Yasukuni Shrine in Tokyo for three days, with various entertainments such as *Noh* dramas, wrestling matches and religious dances.

H. I. M. S. *Akashi* which had been operating with the Mediterranean fleet, returned to Yokosuka and was welcomed with great enthusiasm. The flagship bore the remains of the captain and 50 sailors of the destroyer *Sakaki* which was sunk by an enemy submarine.

The Nippon Yusen Kaisha was officially requested to start a service between America and Vladivostock to to carry munitions to Russia. This is the first step taken by the Government in accordance with the law for the control of shipping during the war.

October 23,—H. I. M. the Emperor despatched a representative to worship at the Yasukuni Shrine in hononr of those fallen in war.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Finance Commission to the United States

The despatch of a Finance Commission by the Japanese Government to confer with American financial circles indicates the strength of the increasing conviction that America is becoming more and more the center of the economic world since the outbreak of the war. The Commission, which is headed by Baron Megata, one of Japan's leading financiers, is expected to make investigations enabling Japan to decide upon her economic policy both during and after the war. The financial measures adopted by the United States since the war began and the economic policy that country is to adopt after the conclusion of peace are of immense concern to Japan, who is now financially more intimately connected with American than ever before. A better economic understanding with America is expected to further a better political understanding also. That America will hold a dominant position in the world's money market after the war is believed in Japan, and consequently everything possible must be done to enhance the basis of cōoperation with her as the best way to advance the interests of the Empire.

Aiding Russia

The Osaka *Asahi* says there is no doubt that one of the important outcomes of the Ishii Mission to the United States is the undertaking by Japan to transport war supplies across the Pacific to Russia. The principal goods to be carried are rails, locomotives and railway rolling stock of all kinds as well as ammunition for the war. Hitherto this work has been under the supervision of the British Government. Some nineteen steamers of the Nippon Yusen Kaisha have been transferred from the American and European routes to undertake this service. Since the war began the Nippon Yusen Kaisha has carried more than 1,000,000 tons of war supplies for Russia, but now the work is to be undertaken as a regular duty. What seems to concern the shipping companies most is the rates that will be paid. These are very high in Japan at pressent, and it is unlikely that more will be paid than the rates prevailing in America.

Dissatisfaction

There is some indication that the results of the Japanese Mission to America will not be wholly satisfactory, especially to the commercial classes of Japan. The Tokyo *Asahi* is not at all pleased with America's treatment of the Land of the Rising Sun. The paper avers that while America professes anxiety for the increase of shipping among the Allies in order to prosecute the war against Germany more effectively, she is crippling the dockyards of Japan by placing a ban on exports of

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steel, thus cutting off the 600,000 tons of shipping which Japan is able to turn out annually. Moreover, by the American ban on exports of gold and other commodities a greater difference than ever will be brought about between exports and imports with Japan. It is reported, says the *Asahi*, that America has been seeking contracts for the supply of arms to China, and Japan is to forestall her by getting the contract instead. The paper cannot understand why America should want to engage in sending war supplies to China while busy in sending such supplies to Europe. America has advised the Pekin Government to compromise with the Southern faction and make peace, yet America is ready to supply the North with arms, which is the surest way to make trouble with the South. While tendering an enthusiastic reception to Viscount Ishii and party, as the representatives of Japan, America still maintains her ban on steel exports to Japan and if she places a ban on tea and silk imports Japan's trade will be seriously affected. The *Asahi* says there are other complaints that can be made against American policy but those mentioned are sufficiently serious to demand the entire attention of Japan. The prohibition of gold exports from Europe and America means that Japan cannot get payment for her sales to these countries, while India, where Japan gets most of her cotton, will not accept any but cash payments. Thus Japan finds herself in a very awkward situation, while she has to maintain herself in spite of increasing prices and keep her fleet supporting the Allies in the Mediterranean sea. The authorities are advising the Japanese cotton miles to buy their raw material in America but the higher price of American cotton renders its substitution for Indian cotton very inconvenient. The difficulty might be obviated by issuing bonds in India to aid the settlement of accounts, as Japan may be obliged to economize in payments to India, and finally cease to afford to keep her fleet in the Mediterranean.

Japanese Troops to Europe

In the *Taiyo*, the leading review of Japan, Dr. T. Senga, professor of Law in the Imperial University, Kyoto, has a long article in opposition to the suggestion that Japanese troops should be sent to the battle Front in Europe. Dr. Senga is of opinion that his country is under no obligation to despatch soldiers to aid in the war in Europe, and therefore she should not do so unless convinced of some special advantage accruing to herself from the sacrifices thus entailed. That no such advantage would be hers he is fully convinced, as the benefit would be wholly to Europe, and none whatever, not even in a political way, to Japan. If there is any industrial or commercial benefit to be had as a result of the war it will all come to the West and not to Japan, who will be very little affected no matter which side wins in the war. The Kyoto professor takes the remarkable view that peace could easily be brought about were the Allies not so much bent on gratifying their political ambitions. No doubt there are some people in Japan who agree with the professor, though they are not very many or important; but at this one must not wonder, since a few of the same type of mind may be found even in the other Allied countries.

After the war

In a recent issue of the *Chugai Shinron* the editor, Mr. Komatsu Midori, deals at length with

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the question of Japan's international policy after the war. He thinks that the world then will be divided into two camps, the one averse from the other, and represented by the two sides to the present conflict. Japan, which must preserve her wonted individuality and independence, will be found standing out from them and will have both of them casting sheeps eyes at her to join them. Under these circumstances it will at times be very hard for her to decide what to do; but Japan should never depart from her ancient policy of being true to herself at all hazards. Her 70,000,000 people should not be easily enamoured by the charm of foreign allurements. Such an attitude is befitting only the dissolute. If the world after the war is divided into two groups, led by Britain on the one side and Germany on the other, Japan should not take sides with either but be friendly with both. By adopting such a policy she will not run the risk of being trapped by either of them, but, on the contrary, may possibly be enabled to impose her will on them in the long run. By thus maintaining her independence in the Far East Japan may succeed in keeping Asia free from western domination and preserve the integrity of China, while upholding her national dignity as the best guarantee of peace.

China

The breach between the southern faction in China and the Pekin Government seems yet far from being healed, and if the disaffection in the south continues no doubt further fighting will be inevitable. One cannot help feeling that certain interests are agitating revolt in the South for selfish reasons, and some of these influences are coming from outside of China. The Japanese Government is doing what it can to preserve the rule of the established Government in China, though it has not the sympathy of all its subjects in this endeavour. The Tokyo authorities have agreed to supply Pekin with arms and munitions only on condition that such will not be used in a war with the South; but if the South rises in revolt, as it now threatens to do, how can the Chinese Government avoid using all its force to suppress the insurrection? It is difficult to escape the conviction that the only way to restore peace in China and establish stability of government is for the Allies to coöperate in China as they are doing in Europe, not of course in a military way, except as compelled to, but in a diplomatic and political manner, to oblige all parties to the dispute in China to lay down their weapons and labour for the good of their country. If the present rift is permitted to widen China will be thrown into such disorder as will certianly demand the interference of some outside authority, and then who knows what may happen? But if the Allies unite in a determined effort to save China from herself she will undoubtedly yield and the intergity of the republic will be ensured. The habit of leaving helpless nations to themselves to work out their own salvation is not all that it is supposed to be. Assuredly China would be the better of a more insistent guidance from real friends than she is at present receiving. Not until the warring factions are given to understand that their useless striving will no longer be tolerated will there be any hope of peace. The sacred right of revolution has been acted upon long enough in China and it is now time to call a halt and see what the results of the revolution have been. This constant pulling up of the plant to ensure its growth is obviously futile!

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The Yamato Association

This is the name of a new association recently organized by distinguished Japanese citizens for the purpose of making Japan's achievements in art and letters better known to the western world. The promoters of the association are convinced that Japanese civilization is not yet understood by the vast majority of occidental people. They recongize her naval and military exploits and her scientific advancement but do not begin to grasp the significance of her achievements in the humanities. Many foreigners are disposed to look upon Japan as merely a military nation, whereas her most important side is the genius of her unique civilization and character. If people could get a glimpse of the soul of Japan they would have quite a different opinion of her. This can best be had from Japanese art and literature, which in many ways are equal to those of the west. Even those occidentals who try to appreciate Japanese art prefer the least representative art of the nation. And as for Japanese literature it is practically unknown among western people. The newly organized association will publish works on Japanese history, literature and art and make translations into European languages of the best works of Japanese writers, ancient and modern; and in addition it will be the object of the Yamato Association to promote the improvent of the national music and drama. Leading members of the Association are Marquis Tokugawa, Viscount Motono, Baron H. Iwasaki and Baron K. Iwasaki, Baron Makino, Baron Yamakawa, Drs. Takata, Takaminé, Taki, Tsubouchi, Uyeda and Messrs. Kuhara, Koiké, Hirayama and Miyoshi, the last six gentlemen acting as a Standing Committee. The office of the Yamato Association is at the Kokkwa-sha, Yazaemon-cho, Kyobashi-ku, Tokyo. The first volume to be published by the Association is an outline of Japanese history to be written by Dr. Hara of the Imperial University of Kyoto. It is earnestly to be hoped that all works published in English by the Yamato Association will have a quality of composition and style that may induce English-speaking peoples to read them. Otherwise the works will be neglected and the efforts of the Association will be rendered futile!

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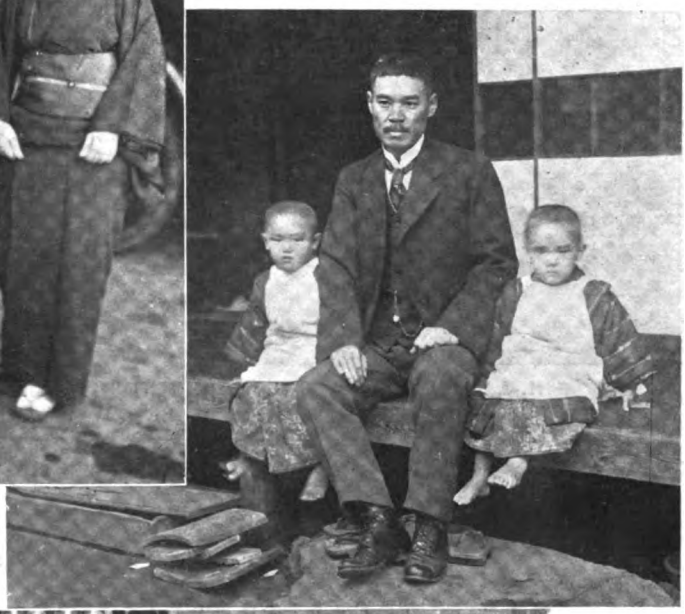
BARON AND
BARONESS MEGATA

CAPTAIN MIYAZAWA WHO SURVIVED
THE SINKING OF HIS SHIP, THE
"SANUKI" BY A SUBMARINE



ANEW INVENTION AT THE WIRELESS TELEPHONE-OFFICE IN TOKYO

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H. I. J. M. S. AKASHI RETURNS FROM THE MEDITERRANEAN WITH ASHES OF FALLEN HEROES OF THE SAKAKI.

H. E. ROLAND S. MORRIS, NEW AMERICAN AMBASSADOR TO JAPAN

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